The Relief Society Magazine

Volume XIX MARCH, 1932 No. 3

*"I now turn the key to you in the name of God and this society shall rejoice and knowledge and intelligence shall flow down from this time. This is the beginning of better days to this society. * * * Let kindness, charity and love crown your works henceforth." — Joseph Smith, the Prophet.*

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THE RELIEF SOCIETY MAGAZINE

Organ of the Relief Society of the Church of
Jesus Christ of Latter-day Saints

Vol. 19 March, 1932 No. 3

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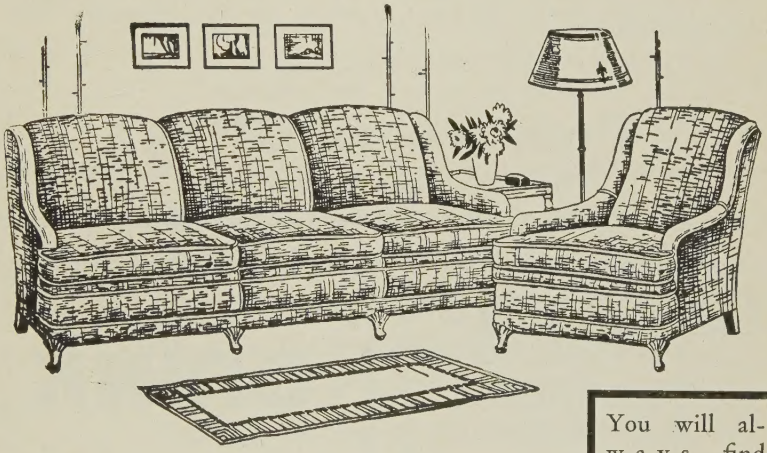

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Birthday

By Vesta Pierce Crawford

(In Memory of the Organization of the Relief Society Ninety Years Ago)

Mists of many years have fallen on Nauvoo
But the women brave who labored there
This day in glowing memory live anew,
And from altered arch of time and space
They reach their eager hands to us,
For we as daughters of that steadfast race,
Have sought to follow where they passed
And find the widow and the orphaned one;
In paths where want and sorrow walk
Still work of love and charity is done;
And yet we could not serve so well,
Or seek with faith for wisdom's road to go
Had you not set an ensign on our way,
O valiant sisters of the long ago!

PRESIDENTS OF THE RELIEF SOCIETY

THE
Relief Society Magazine

VOL. XIX MARCH, 1932 No. 3

Our Ninetieth Anniversary

By Amy Brown Lyman

ON the ninetieth birthday of the Relief Society our hearts are filled with gratitude, appreciation, wonder and admiration for our beloved organization. We are filled with reverence for its mission and its past colossal achievements; and have hope and faith for its future prospects and development. Like a great beacon light it has been sending forth its rays for nearly a century, lighting the pathway of its members and of those who have been recipients of its benefactions.

Birthdays are mile posts for both individuals and institutions. It is customary on such occasions for those concerned to review and take stock, to indulge in reminiscences, to recount blessings, to turn questioning eyes on the future, to rededicate efforts to ideals, principles and standards.

The official recognition of the women of the Church by the Prophet Joseph Smith in 1842 is one of the many outstanding evidences of the inspiration, wisdom and unusual leadership of this modern prophet, and one of the evidences also that the gospel was restored in its fulness. Through divine inspiration he turned the keys and opened the door for Latter-day Saint women to take their proper place in this Church and kingdom. On the 17th of March of that year the Relief Society was established in Nauvoo, Illinois, under his personal direction, for humanitarian, educational, and spiritual purposes, and ever since that time has stood as one of the distinctive organizations of women in the United States, advocating what has been best in our present-day civilization.

The story of the organization meeting, which was held in the old Masonic Hall in Nauvoo, has been told and retold by those who were present, and chronicled time and again in our publications; but it never loses interest. There were present on that occasion twenty-one in all: President Joseph Smith, Elders Willard Richards and John Taylor, and the eighteen women who had been invited to this initial meeting, and who thus became the charter members of the Society. Officers for the organization were chosen and voted upon. A name was selected, and instructions given by the brethren on the object and purposes of the Society, on the order of conducting

meetings, and on general procedure. A charity fund was also begun.

In contemplating the life and work of the Relief Society we naturally go back to the beginning and follow it down through the years —back to its birthplace and setting, and there, either because of sentiment or historic interest, or both, we love to linger in our thoughts. To Latter-day Saints Nauvoo has been a sacred place, beloved of their parents and grandparents, founded by the Prophet and famed for its beautiful location, its rapid growth and development, its excellent and liberal charter, and its fine community standards. "In four years' time it rose from a few tumbledown shacks to the dignity of being the first city in Illinois in population and commercial enterprise." At the end of its sixth year the population was twenty thousand. Who can tell what the city might have become but for the tragedies which befell it just in the wake of this phenomenal growth and success?

At the time the Relief Society was organized, the city was only three years old and with a population variously estimated at from three to seven thousand. Where could be found a finer or more interesting setting for a new and important organization like that of the Relief Society than this newly founded and rapidly growing place with lovely homes and a beautiful temple in course of construction, and in whose every development the women of the Church played an important part. While the Relief Society functioned here in a fully organized capacity only two years, from March 17, 1842, to March 16, 1844, and while there were many dark and anxious days during this period, followed so soon by the most tragic events, it accomplished a wonderful work in feeding the poor, clothing the naked, housing the homeless, comforting those depressed in spirit, promoting faith and courage and in helping to raise funds to complete their beloved temple. Its membership grew from eighteen to 1310.

In our mind's eye we can see those early workers in that first meeting, sitting in silence and wonder, full of hope and expectation. We can see them later in action conducting their meetings with grace and dignity. We see them going to and fro through the streets of the city, dressed in their full skirts reaching to the ground, with tight bodices and long sleeves, and such outer wraps as manteaus or shawls, and with straw or shirred silk bonnets trimmed both outside and in with flowers, and wearing black or white net mitts on their hands.

The Nauvoo Relief Society women became the pioneer women of the plains, now without organization but filled with the spirit of their work and carrying it on individually, for there was plenty to do on those perilous journeys. In spite of the hazards of traveling and of the suffering and sorrows through which they passed, they were brave and courageous and more than willing to help blaze the trails across the great American desert to found an empire in the West.

As pioneer life in Utah developed into village life, in each town and hamlet there was organized a Relief Society. In 1854, ten years after the last meeting in Nauvoo, ward organizations were being formed and in a few years more they were on a sound operating basis. The ward organizations were later linked together into stake organizations by President Brigham Young, beginning in 1877, and in 1880 a Central Board was organ-

ized to preside over all the Relief Societies of the Church. In 1892 the Board was enlarged and given the title, General Board of Relief Society.

On its fiftieth anniversary, the membership was 25,300; on its seventy-fifth, it was 45,339, and on its ninetieth, it is 64,225.

As the organization grew and developed, its activities were enlarged and extended to meet the needs of each period of time, until today it has grown into the mammoth organization which is now known so well everywhere.

In the founding and developing of the state of Utah, the women of the Relief Society had a prominent part, and while their attention was primarily directed to welfare work, they were helpful in every endeavor.

Among their early activities were the founding of the Deseret Hospital in 1882, which was the forerunner of the Church hospitals of today; the training of nurses; the establishment of a silk industry which was successful for many years; the operation of their own cooperative stores where they exchanged among other things the products of their labor; the building of Relief Society halls where they held meetings and where they gathered to sew, knit, remodel clothing, make quilts, carpets, etc., for the needy and for funds for their treasuries; the gathering and storing of grain for times of need. They joined the women of the nation in their work for suffrage and peace, and later became affiliated with the National Council of Women. All this was done in addition to their charity and relief work.

Educational work for members became a feature in 1902 and has developed until today it is one of the most important projects of the organization.

The Relief Society as an organization has been fortunate in many respects, both from a Church standpoint and from a general standpoint—fortunate in its origin and broad foundation, in its form of organization, its method of operation, the broad scope in both organization and program, the particular period of its existence, in the spirit which has permeated it, and in the devotion of its members.

Most important of all it was organized, as has been stated, by the Prophet Joseph Smith, who was also the founder and president of the Church to which it is auxiliary. It was founded by revelation and under the authority of the holy Priesthood. Such an origin alone naturally gave it great momentum. Next in importance to the origin of the Society is the spirit which has permeated its work throughout: the spirit of love and sacrifice and service, of progress and inquiry, the spirit which submits to divine authority—the spirit of the gospel. Never has this spirit failed or even faltered in all these ninety years.

In its infancy, the organization with all its activities was fostered and supported and developed by the Prophet and was by him made a part of the regular charity system of the Church. It has had the same guidance and supervisory care and support of all of his successors in the Presidency of the Church, as well as of the local Priesthood in stakes and wards. With such universal help and encouragement it could not fail. Being a part of the Church and working so closely with the Church, has given impetus to its entire program. Its many sided educational work embracing history, literature, art, social science and religion, has reached practically all

the mature women of the Church. No woman's organization anywhere can boast of better training than is given in the Relief Society course of study, nor of a larger class enrollment. Its civic projects in health, sanitation and community development have succeeded beyond expectation. Its philanthropic work has been especially fortunate for there is a close relationship between religion and charity. The influence of religion upon the instincts of man is apparent in any consideration of either charity or religion.

The organization was formed when the Church was only twelve years old, and only twenty-two years after the marvelous vision of the Boy Prophet, which ushered in the new dispensation and made way for the restoration of the gospel. Its work therefore covers practically the whole period of the Church's existence. In the development of the Church itself and in all its experiences and dramatic incidents, the Relief Society has had some part. It is therefore rich in historic interest, tradition and experience. Few organizations can point to such a variety of experiences.

Its form and type of organization and its method of operation are patterned after those of the Church. This gives it a sound basis and a foundation especially efficient for functioning. It has had marvelous opportunity for growth and expansion, due to the fact that as soon as a branch of the Church has been firmly established in any given locality, opportunity has been given for the organization of a local unit of the Relief Society, and as the Church has grown and spread, so has the Relief Society. Through this gradual but constant extension, it now covers geographically practically the entire Church. This means that it encircles the globe and is national and international in scope.

In addition to these considerations and advantages, the Society was fortunate in coming into existence in the nineteenth century—the wonderful century which seemed to stand upon the shoulders of its predecessors, thus gaining broader outlook and vision; the century with which began the modern renaissance. The life of the organization has thus paralleled a golden period in history in which there has been greater all around progress than in the whole preceding historical period; a time when the world was unconsciously preparing itself for the fostering and growth of religious freedom and for the restoration of the gospel of Jesus Christ. It has witnessed also the most important period in the whole history and development of social work.

The world today is very different from that of one hundred years ago when the Church was organized. New methods of locomotion have been inaugurated, new methods of conveying thought and sound discovered, labor saving devices have been invented, and striking progress has been made in the educational and social world. One hundred years ago there were no steamships and Church immigrants were weeks crossing the ocean. Parley P. Pratt and family were ten weeks on a voyage from England to New Orleans in 1843. Farmers were harvesting by hand, women were doing all their sewing by hand, and nobody could send a telegram or cablegram. No woman could enter a college anywhere in the world. No woman could vote. A married woman had no legal status—she could not hold property, she could not use her own earnings without the consent of her husband; she could not act as a guardian and control

the person or property of her children; she could not under any circumstances secure a divorce.

A brief statement of some of the achievements since that time will show the progress made. Among them are railways, steamships, automobiles, airships; electric telegraph, wireless telegraph, telephone, radio, phonograph; photography, moving and talking pictures; friction matches, gas illumination, electric lights; typewriting machines, sewing machines; anaesthetics, antiseptic surgery, germ theory of disease, X-ray, preventive health work; prohibition; scientific welfare work, abolition of slavery, emancipation of woman. In listing these accomplishments, however, we must not overlook some of the tragic failures—the failure to eliminate war, poverty, crime and disease.

The winning of suffrage, which came about only after a struggle of seventy-two years, from 1848 to 1920, was of great moment to women. That there was lack of progress for women through the preceding centuries is shown when one compares the ideas of Plato in 387 B. C. with those of a New England minister in 1840. Plato affirmed that he who failed in this world would in the next be changed to a woman, and the New England minister said that the degradation of slaves and the degradation of women was approved of God and that he could prove it by the Bible.

In the early nineteenth century women found they had inadequate opportunity for development and little influence in public affairs. When they undertook to work for the anti-slavery cause in 1837, and for temperance, they found they were curtailed and hemmed in on every side, and while Susan B. Anthony began her public work in the interest of temperance and made her first public address in this cause in 1847, she became convinced with others that the only path to victory for women in any cause was through suffrage, and so she with others dedicated herself to this work.

Today women are working successfully in many fields—in business, education, research work, in music and art, in the professions of law and medicine and social work. We hear of successful women business managers, college presidents, and professors, artists and musicians, social experts, lawyers, doctors, women mayors, legislators, congressmen and senators, theatrical producers and aviators. The advancement which has been made by and for women in one hundred years is astounding.

In the face of the past progress and development of the Relief Society, its present officers and members will surely sense their responsibility for its future—and a tremendous responsibility it is. They cannot sit idly by and rest on past achievements. This is a day of enlightenment and progress and if they succeed in carrying on the work in a large way they must have faith, vision, courage, and knowledge, all of which are fundamental to leadership.

"What I do hereafter for charity I shall do through this Society."—Joseph Smith, the Prophet

THE GENERAL BOARD OF THE RELIEF SOCIETY

GREETINGS

By the Presidency of the Relief Society

OUR Relief Society will be ninety years old on March 17, 1932. It has made a glorious record of achievement, having grown from a charter membership of eighteen into an organization exceeding sixty-four thousand members. It is affiliated with the most influential women's organizations of the United States and has a creditable world standing. Incorporated in 1892 under the laws of Utah, it has since been officially known as the National Woman's Relief Society of the Church of Jesus Christ of Latter-day Saints.

AS one thinks over the work of the Relief Society during the past ninety years, the care of the sick, the poor, and the needy of the Church is its most significant service. This objective has been its guiding star since it was expressed at the first meeting, March 17, 1842, by the Prophet Joseph Smith. Its work has been to seek out those who need material help—those who have met with sickness or financial reverses, causing helplessness and suffering. Into the homes of such, the Relief Society has entered—a blessing from heaven and a friend in need. If it were possible for those who have been helped by the Relief Society to proclaim their appreciation, a mighty host would be loud in their praise and thanksgiving.

IN its methods of distributing charity the Relief Society has always endeavored to help people to help themselves, practicing the philosophy that the most successful charity is that which preserves and builds up the self-respect of those who need aid. To carry on this work has required the unselfish devotion of many volunteer leaders. It is doubtful whether any other organization in the world can be found with the same number of devoted unselfish workers who, without thought of financial reward, give their time to the welfare of those in unfortunate circumstances.

IN its program of helpfulness, the Relief Society has not limited itself to discovering and administering to the needy alone. Its great power has been felt in a constructive, educational program. In the Church among its members and reaching far beyond its membership its program of health education, care of infants, home budget making, improved home sanitation, better housekeeping, more beautiful home surroundings, and other similar topics must be recognized as among the most important influences for happiness and success of the people. The Relief Society is then, both an efficient relief agency and a strong practical educational institution.

TO the officers and members of the Relief Society the world over, the presidency sends greetings, confidence, and good will. It is an opportunity and a blessing that has come to each one to fill a place in an organization at once so necessary, so useful, and with such great possibilities. May the splendid spirit which has characterized the organization during the past ninety years continue with it and motivate the work of each officer and each member. A great and glorious work lies ahead.

Louise Yates Robison,
Amy Brown Lyman,
Julia Alleman Child.

An Appreciation

By the Presiding Bishopric
Bishop Sylvester Q. Cannon, Bishop David A. Smith, Bishop John Wells

"Pure religion and undefiled before God and the Father is this, to visit the fatherless and widows in their affliction and to keep himself unspotted from the world." James 1:27.

THE declaration of the Apostle James is the spirit of the Relief Society which was organized by the Prophet Joseph Smith, later expanded by President Brigham Young, and now organizations are found in every ward of the Church. Under the fostering care of the Priesthood and the splendid efforts of the women who have presided over the Relief Society, the organization has grown from a few members in 1842 to more than 64,000 devoted Latter-day Saint women. There are now over 1000 organizations in the stakes of Zion and approximately 400 organizations of the Relief Society in the missions.

It is a society for benevolence, education and progress among women. Its purpose is to advance in every legitimate manner the welfare of women, having in view particularly the stabilization of family life. It assists in caring for the poor and unfortunate. It labors under the direction of the bishop to alleviate poverty, sickness, ignorance, distress and other similar conditions prevailing among the sisters of the Church which deter the development and progress of Latter-day Saint family life. No other organization is better adapted for this work.

We sincerely appreciate the close cooperation of the General Presidency and Secretary of the Relief Society in their labors in supervising the work of the Relief Society. The weekly meetings held with them have been the means of coordinating the work of the bishoprics of wards and the local Relief Societies. By this means problems connected with service to the poor and afflicted have been passed upon and a definite program outlined.

The care of the poor is the duty of the Priesthood. This responsibility is placed upon the bishopric of each ward. The Relief Society is the chief aid to the bishopric. It is our earnest desire that the bishoprics shall invite the Relief Society officers to meet with them once a month or oftener, if necessary, to consider general relief work, plans for looking after the poor, the sick and those in distress. At these meetings the Relief Society officers will report their labors and receive advice and counsel from the bishopric in dealing with their special activities in the ward. We have urged upon the bishops that thorough investigations be made when unfortunate members of the Church apply for help so that intelligent and constructive work can be done with these unfortunates. All such work should be done in conformity with the spirit and practice of the Church, with a sympathetic and kindly attitude toward those who are in need of help.

We heartily endorse the Relief Society institutes, several of which are held each year. These institutes are for the purpose of training Relief Society officers and members

in the best methods of caring for the poor. Our success in the past has been because of the ward units; which have helped to preserve high spiritual conditions, and this should be the keynote and basis of all Relief Society work in conjunction with the bishoprics of the wards.

It is one of the essentials of all Relief Society work to help people to get their own livelihood. Therefore, there is vital need for training Latter-day Saint women, imbued with the spirit of the Gospel, in the better methods of caring for the poor. We hope that in the near future every ward will have at least one worker trained in the fundamentals of social work.

The Relief Society has made an enviable record. Voluntary service is the spirit of the work, as it is of the Church. With the exception of a few paid workers in social service, all Relief Society activities are administered without cost. These workers proceed like neighbors helping neighbors. They are keeping in mind the two great commandments of the Lord: To love God and to love their neighbor.

Not only do the activities of the Relief Society deal directly with the poor, but many thousands of bottles of fruit and vegetables have been provided; thousands of articles of clothing have been made by members of the Society; old clothes have been gathered and remade for distribution to the poor. Temple work and numerous other activities have been encouraged. The interest on the wheat fund has been used almost entirely for child welfare and maternity purposes.

The present depression has called for tremendous efforts from the Relief Society organizations. There has not only been the care of the poor, but the problem of the unemployed, and how nobly have these sisters, with the help of the bishoprics, arisen to this occasion and met the situation of poverty, distress and unemployment, and have alleviated these conditions as far as it was in their power. Their work has been so well done that the statement has been made that there is less suffering from the depression among Latter-day Saints than in any other community.

May the Relief Society, in all its functions, grow and expand in usefulness and in the ideals for which it was organized.

A Tribute to the Relief Society

By Bryant S. Hinckley, President of Liberty Stake

ONE familiar with the objectives of the Relief Society, with its plan for rendering service, with the spirit which motivates its endeavors and the personnel of the organization would be lacking in the finer sentiments of appreciation if he did not cheerfully avail himself of every opportunity to say some word of commendation and encouragement.

In point of age this organization is, among the auxiliaries, the senior, and in point of service, the superior.

All people whether they belong to this Church, to any other church, or to no church, are interested in practical religion. It is the fine art of living and of helping others to live. The members of this Society come as near practicing true religion as defined in holy writ as any people we know anything about.

The Master, in the allegory of The Last Judgment, as recorded in Matt. 25:34, 36, explains with matchless beauty and simplicity what religion really is.

"Then shall the King say unto them, on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundations of the world:

"For I was hungered, and ye gave me meat; I was thirsty, and ye gave me drink; I was a stranger, and ye took me in:

"Naked, and ye clothed me; I was sick, and ye visited me; I was in prison, and ye came unto me."

James (1:27) has this to say: "Pure religion and undefiled, before God and the Father is this, To visit the fatherless and widows in their affliction and to keep himself unspotted from the world."

The practices of this Society square with these standards. This organization gives more in service and in material aid at a smaller cost than any other relief organization in the world. For sincere, gratuitous, sacrificial service its members stand in a class by themselves. A typical "Mormon" Relief Society woman is what Kingsley calls "A natural kingdom-of-heaven-ite." The writer calls to mind a Relief Society woman, past middle life, the mother of five, plain looking, plainly clad; she will never have a monument erected to her memory. She knows very little of the meaning of luxuries and does not have all of the comforts of life. Few people outside her circle know anything about her; but her recording angel is writing a record bright with deeds of mercy. She carries about in her luminous soul the divine art of making peace, of planting hope in the forlorn heart, restoring confidence, banishing gloom, adjusting discords, dispelling fear and encouraging people to new endeavor. We do not know what disappointments, what sorrows, are concealed in her own life. They are there but she never murmurs.

Somehow it is given to this woman to sweeten bitter experiences, to plant faith in bleak and barren lives, to uproot grudges and assuage grief. She has a sympathetic understanding of the problems of young people. They love her and go to her; she knows how to help them and to inspire them to finer

endeavor. She is just one of those great souls who live among the plain people and are not always discovered—a real Relief Society worker, and there are many like her.

Beside all its relief work the Society does an inestimable service to those who work for it. It has a carefully elaborated program. It is an enlightened scheme of adult education skillfully adapted to the needs of the people. This leads its members into new fields of interest and inspiration, taking the drab and monotony out of many lives and helping them to discover gifts and talents which have lain dormant.

The story is told of a farmer who, learning that his neighbor's wife had been taken to the mental hospital, went over to offer to his friend such solace as he could. In the course of the conversation the disconsolate husband told him that he couldn't account for the misfortune that had come to his wife for, he said, "she hadn't been out of the kitchen for thirteen years."

The contribution which this organization has made to the home is manifest on every hand.

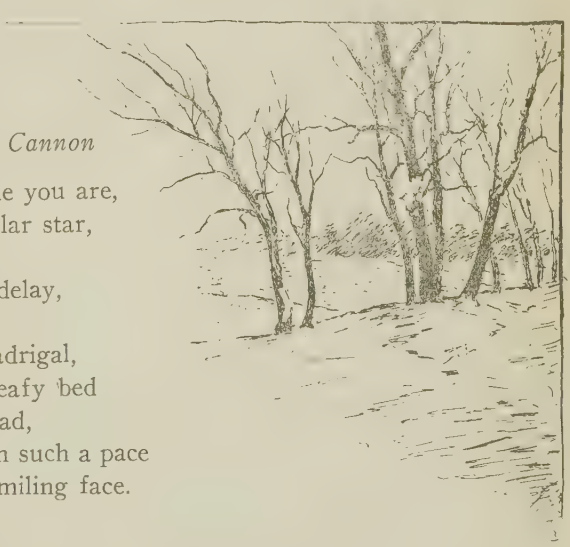
Louise Y. Robison, Amy Brown Lyman, Julia A. Child, Julia A. F. Lund and those associated with them in administering the affairs of this organization are women of faith, intelligence and nobility of character, typical of the finest womanhood of the land. Their leadership wins the affection and secures the cheerful allegiance of their associates.

We say, without reservation, that this organization reflects the spirit and genius of "Mormonism" to the everlasting credit of this people, and its record is the pride and glory of every ward and stake in the Church.

March

By Annie Wells Cannon

O, March, a foolish rogue you are,
Whistling tales to the polar star,
For in a lilac bush today
A med-lark sang a roundelay,
A scarlet-winged oriole
Trilled once more his madrigal,
While down beneath a leafy bed
A purple violet hid its head,
The south wind blew with such a pace
The mask fell off your smiling face.



Birthdays

By Bishop Nicholas G. Smith

SOME folks don't even know when their birthday comes: others make of it a great occasion; then again others go right on with their work, paying little heed to when their anniversary rolls around. Yet, why should we not bless the day that gave us an Edison, a Lincoln, a Washington? These lines are my tribute to the birthday of as great an organization as exists in the world today,—the Relief Society.

Since it first was organized by the Prophet Joseph Smith, hundreds of thousands of people have been blessed through its agency. If you will pardon illustrations that come close home—a family consisting of five moved into our ward. Through sickness the father had to give up hard labor which his family were dependent upon. He was unable to do any other kind of work because he did not know how. The Relief Society sisters called on him and after going into his case, reported to me that he must be fitted for some kind of work. They had decided on the job that would suit and had worked out a way to teach him the new line. They also had, provided to feed his family until he was proficient enough to support them. The plan was successful. This incident occurred four years ago.

A few weeks ago this man came in to see me. His face was beaming as he said, "Bishop, everything is going fine, I am surely thankful to the Relief Society in your ward for setting me free." A wreck, if you please, off the rocks, into safe waters, a useful citizen and all credited to the Relief Society.

Should not this man's voice be raised in everlasting praise and thankfulness that such an organization had a beginning, a birthday? And thousands like him, when hunger, distress, sickness and death come into their homes, have found succor in this same organization.

Now think of these devoted women who have been the bearers of good will. Think how their hearts swell when they see that through them one of our Father's children has been helped. What an opportunity for growth—what an opportunity for happiness has been opened up to them through *this* birthday. How much better they can bear their own sorrows after having been so close to others' broken hearts.

My relief Society president was called out late one night to an elderly sister who was in dire distress. Alone, she made her way to the little shack where lived the needy one, and just at the door she slipped and fell on the ice, breaking her leg in such a serious way that for months she lay in the hospital and was confined there for nearly a year. Her great regret, as expressed to me, was that she was unable to render any assistance to the sister whom she had set out to help and who had died a few days after.

Such love, such devotion! Truly this is religion, for "pure religion and undefiled before God and the Father is this, to visit the fatherless and widows in their affliction, and to keep himself unspotted from the

world." How thankful for this birthday are these tens of thousands of devoted workers who are given such an opportunity to live a true religious life.

How thankful are hundreds of thousands of people for this birthday. To their own door, once a month, one or more of the active workers of this organization call, bringing to them an opportunity to help, thus giving them a chance to find real joy.

Now for the Bishop — what a birthday—and what a life it would be without a Relief Society. Every day of my life I need it—every day of my life I call on it for help—every day of my life I pray for it. May the favor of our Heavenly Father ever rest upon this organization and the wonderful women who make up its membership and may the day of its birth and the manner of its birth ever be held in sacred remembrance by all Israel.

Hail! Church Mother

By Vernald William Johns

Four score and ten are the years you have blessed us,
Since by a Prophet to serve you were bade,
Succor you've brought when ill fortune o'er took us,
Hope when we faltered, cheered us when sad.
Blessed in your labor of kindly devotion,
Years have brought wisdom and grace to your brow;
From every rank and from every station,
Lady of Mercy, we honor you now.
Called to go forth and bring aid to the suffering,
Greater than dreamed was the task that you had:
Oft prayers and smiles were more needed than clothing,
Work was required more often than bread;
Literature, science, religion, you study,
Character, knowledge and growth is your aim;
Youthful in vision you seek work and beauty,—
Woman of Culture, we honor your name.

Lady of Mercy,
Woman of Culture,
Old in experience,
In vision full young,—
Hail to you, Mother,
On ninetieth birthday,
By all your children
Your praises are sung.

The Organization of the Relief Society in Nauvoo

By Alice Driggs Brown and Jane Cutler Weaver

CAST OF CHARACTERS

.....Reader
Lucy Mack Smith.....Mother of the Prophet

CHARTER MEMBERS OF RELIEF SOCIETY

Emma Smith	Leonora Taylor
Sarah M. Cleveland	Bathsheba W. Smith
Phoebe Ann Hawkes	Phoebe N. Wheeler
Elizabeth Jones	Elvira A .Coles
Sophia Packard	Margaret A. Cook
Philinda Merrick	Sarah M. Kimball
Martha Knight	Eliza R. Snow
Desdemona Fulmer	Sophia Robinson
Elizabeth Ann Whitney	Sophia R. Marks

Costumes: Dresses, bonnets, scarfs, paisley shawls, etc., worn at that period.

Setting: Parlor in Heber C. Kimball's home in Nauvoo, with small center table at front and left of stage, rocking chair and small chair at left of table, desk or chest of drawers at rear stage, settee and two or three chairs at right and rear of stage, rag rugs or strips of rag carpet on floor. Portrait pictures in round frames or framed mottoes such as "God Bless Our Home" on the wall, tidies of lace or patchwork on table, chairs and settee, globe of wax flowers, and oil lamp, Bible and album on table, all lend an old-fashioned atmosphere. Doors, back and right of stage.

An orchestra consisting of piano, violin and cello, plays an overture during rising and lowering of curtain for both scenes; the same theme throughout is effective. (Where an orchestra is not available, the organ or piano may be substituted.)

The reader stands at the right of stage, with curtain lowered, while the orchestra plays an overture.

Reader: Let us take you back ninety years to the beautiful city of Nauvoo, the famous gathering place of the Saints in Illinois. The Church has been in existence only twelve years. It has suffered much from the ravages of persecution and apostasy. It has been driven from Palmyra to Kirtland, from Kirtland to Jackson County, Missouri, and from Missouri to Illinois. The Prophet Joseph and many of the brethren have been imprisoned, their homes and property taken from them.

The sufferings of the Saints have been so intense that only the faithful have reached Nauvoo. Their trials at this time are greatly aggravated by the physical weakness resulting from recent privations and sufferings in Missouri. Scarcely a family in Nauvoo or vicinity has

escaped the scourge of cholera and winter fever. And with it all, they are again building a Temple.

It is due to these distressing conditions that a desire has been awakened among the sisters for an organization of the women members of the Church whereby relief might be given to the suffering Saints in a systematic way.

Thus we begin our first scene showing the parlor of the Kimball home in Nauvoo, where the women are meeting to discuss and formulate plans to present to the Prophet Joseph for his consideration and approval. Mrs. Sarah M. Kimball is greeting the women as they come in.

Scene I: Grandma Lucy Mack Smith knitting in rocker by small table near front and left of stage, vacant chair to her left; Sarah M. Kimball standing by table, facing audience, Elvira Coles and Elizabeth Whitney on sofa at right of table near back of stage, Sarah M. Cleveland in chair by sofa, Phoebe Wheeler coming from another room at rear, enters room, adjusting her hair, just having removed her hat. Phoebe takes vacant seat at left of Lucy Mack Smith and begins to examine her knitting.

Orchestra plays a few measures of appropriate music as curtain slowly rises, giving audience time to contemplate scene before the characters speak.

Sarah M. Kimball speaks as Phoebe Wheeler enters the room.

Sarah M. Kimball: You know, sisters, I have just been thrilled ever since we discussed this matter the other day. If we could only be organized! Wouldn't Sister Emma Smith make a splendid leader?

Elizabeth Whitney: Yes, indeed she would. Dear me, it makes my heart ache to see such poverty and suffering among us and not be able to help as we could if we had an organization. Think of the number that have died from cholera and winter fever. It seems to me that we should have committees to take care of the different kinds of work. Each committee should be responsible for one part of the work. We could accomplish much more and the work would be done more efficiently. Don't you think so?

Elvira Coles: Yes, indeed!

Sarah Kimball: I think that a splendid suggestion.

(*As Sister Whitney says "work would be done" there is knock on door to right of stage. Sarah Kimball goes to door and opens it.*)

Sarah Kimball: Come right in, Sister Smith, and Sister Snow. We are all here waiting for you.

Sisters Smith and Snow: Good afternoon, everybody.

All say: Good Afternoon.

Sarah Kimball: Come in the other room and remove your hats.

Emma Smith (*While they are removing hats*): I'm sorry we have kept you waiting, but I was detained the last minute by an urgent case of sickness.

Phoebe Wheeler: By the way, ladies, I called to see Sister Peterson this morning. Her two children are seriously ill in bed and all they had to cover them was a poor, ragged quilt. There was no carpet on the floor and not a cup of flour in the house. This is just one family. There are so many others. Sister Emma has been visiting another family in similar circumstances.

Emma Smith: Yes, that is a pitiful case, too, but their faith is strong and they try not to complain.

You know, sisters, if we were united and had the authority to go ahead and do things, we might approach some of our brothers who are well-to-do and secure donations. Then we would have a fund upon which to draw. Some would give us clothes and others flour and groceries.

Eliza Snow: Yes, and we could get together and have rag bees and make rag rugs and carpets. We could sew quilts too, couldn't we? There are so many families that need bedding. Grandma Lucy, what do you think about it?

Lucy Mack Smith: I think it is a splendid idea, dear, and I would be there with my needle and thread to help. My eyes are getting dim, but I think I could see to sew carpet rags.

Phoebe Wheeler (*Pats Grandma Lucy on shoulder and says*): Bless your heart, we knew you would help.

Elvira Coles: That is just fine, dear lady.

Sisters, another thing came to my mind. Have you thought how we could help in building the temple? We all know how hard the men are working and I can imagine how they would appreciate some surprise dinners. We might assist with the work, too, by carrying water for the masons. My arms are strong and I could do that. (*Bends arm to show muscle.*)

Sarah Cleveland: Honestly, sisters, it amazes me to think of the service we might render. With so many of the apostles and others on missions and immigrants arriving so often we are really needed to help out.

If the Prophet Joseph would organize us we could get down to work immediately.

I read the other day of a body of women in the states known as the Anti-slavery Organization. This body of women have been holding public meetings, making speeches and discussing the broad principles of human rights. Our cause is as worthy and of as much importance as theirs but we need to be organized to get results.

Emma Smith: Well, sisters, let us formulate some plan. If we were officially organized, what would be our name?

Sarah Cleveland: I was thinking about that this morning. Since our aim is to give relief we might name ourselves a relief society and as the male members are not included we might call ourselves the "Ladies' Relief Society."

Different ones respond in unison: That is a good name. A splendid name. A very appropriate name.

Lucy Mack Smith: A very sensible name, I'm sure.

Sarah Kimball: I'll find a pencil and paper and let us have someone write this down. (*Sarah goes to desk or table drawer in rear of room.*)

Sarah Cleveland: Let us have Sister Eliza Snow for our secretary. Sister Eliza, I'll bring you a chair and will you please come to the table and write the by-laws.

(*After bringing chair to table and getting Eliza R. Snow seated, all in room come slowly to table.*)

These by-laws we will present to the Prophet for his approval, and I feel sure he will realize what a benefit we could be to the community.

Now, let's see—what shall we write first?

(*By this time they have all gathered to table, facing audience. They are looking down at Eliza R. Snow and tablet, thus forming a tableau.*)

Music by orchestra as curtain falls.

Reader: So these sisters took their by-laws written by Eliza R. Snow to the Prophet Joseph, who received them kindly and said he would be pleased to organize the women of the Church. In fact, he said he had been considering this vital question for some time. His plans, however, were greater and more comprehensive than they had contemplated. So on March 17, 1842, he called these women together, eighteen in all, to meet at the Masonic Temple, to perfect the organization. Accompanying Joseph Smith on this important occasion were Elders John Taylor and Willard Richards of the Council of the Twelve.

They began their meeting by singing the hymn, "The Spirit of God Like a Fire is Burning." Elder John Taylor offered the invocation.

Their deliberations resulted in a unanimous expression of good will and a desire that all the sisters present be admitted to membership in this society for human service.

In addressing the meeting, the Prophet outlined the purposes of the organization, after which officers were selected and voted upon as follows: Emma Smith, president; Sarah M. Cleveland, first counselor; Elizabeth Ann Whitney, second counselor; Eliza R. Snow, secretary; Phoebe M. Wheeler, assistant secretary; and Elvira Coles, treasurer. The officers were then set apart, and Emma Smith, the new president, took charge of the meeting.

The next order of business was the selection of a name for the new society. Elder John Taylor suggested that it be called "The Nauvoo Female Benevolent Society," which name was approved by the Prophet Joseph. Counselor Cleveland proposed the name of "The Nauvoo Female Relief Society," and was supported by Counselor Whitney and President Emma Smith. This name carried the vote, and the Society was known as "The Female Relief Society of Nauvoo."

The Prophet recommended that all members hereafter be admitted to the Society by vote. He then told them to conduct meetings according to parliamentary procedure, instructing the women to work in cooperative manner, to respect and hold sacred the confidences of one another; that they should be pure in heart and always armed with mercy. "If you would have mercy from God, have mercy for one another." He gave instructions on how to care for the poor, the sick and the unfortunate. "This society should be not only to relieve the poor, but to save souls."

The Prophet made the first contribution to the charity fund, by donating five dollars in gold with the remark, "Hereafter, what I do for charity, I shall do through this Society. A charitable organization is according to your natures. It is very natural for women to have feelings of charity. You are now placed in a position where you can act according to these sympathies that God has planted in your hearts. If you live up to your privileges the angels cannot be restrained from being your associates. I now turn the key for you in the name of God, and this Society shall rejoice. Knowledge and intelligence shall flow down upon you from this time."

So impressed were the women with what had taken place on this

occasion, they just had to meet to talk things over. Thus we see them gathering again at the Kimball home after meeting with the Prophet Joseph and the two apostles.

Scene II: Stage setting same as for Scene I. Sarah M. Kimball leads, going into her home after the meeting. The six officers follow her.
Orchestra plays while curtain slowly rises.

Sarah Kimball: Come in, sisters, and rest for a few minutes. Take off your hats.

Emma Smith: No, Sister Sarah, we won't remove our hats because we can only stay a few minutes.

(*Sarah Kimball goes into the other room and removes hat. Eliza R. Snow puts notebook and papers on table and sits down at table facing middle of room. Other sisters in group talking. As Eliza speaks, Emma Smith leaves group and comes to table facing audience. Others sit on sofa and chairs. Emma Smith stands, Sarah Kimball returns to room while Eliza Snow is talking. Sarah Kimball goes over to sofa and tells sisters to sit down.*)

Eliza R. Snow: Sister Emma, I should like to go over the minutes of the meeting while everything is fresh in our minds. I do want the record of this meeting to be accurate for everything the Prophet said was so important. I should like to read it over to you and—

(*While giving this last sentence, there is a knock, the door is pushed open, and Sophia Packard looks in. With her are the remaining women of the group.*)

Sophia Packard: We saw you come in Sister Kimball's and we couldn't resist following. We all came to tell you how delighted we are with our officers and we are going to support you in every way possible. (*While talking, she goes over to Emma Smith and takes her hand. The others come into room and mingle in groups.*)

Elvira Coles: I can see we are going to be a happy united band of workers. You know when the Prophet sent word that we were to meet with him today, such a wonderful feeling came over me. I felt as though something of great moment was about to happen to us. Hasn't this meeting today just exceeded our expectations? And to think the Prophet has had this in mind for some time!

Elizabeth Whitney: I think we are all thrilled with the wonderful spirit of the occasion. The Prophet gave us the authority to go ahead and do according to our charitable and kindly impulses, but did you notice that all our meetings are to be conducted in a business like manner, according to parliamentary rules?

Emma Smith: Yes, sisters, we officers will have to study parliamentary procedure now and with all the work we have planned, it means untiring effort and diligence, for this is going to prove a big undertaking. And sisters, we officers do feel our responsibility, but you have spoken and shown in so many ways your willingness to help that we feel with the help of the spirit of the Lord that we are going to be blessed with strength to accomplish everything we set out to do.

Eliza R. Snow (has been sitting, but now stands): For my part, sisters, I feel that we are blessed in having, as our president, the wife

of our beloved Prophet. I also feel it is a great honor to be chosen secretary of this organization, and I pledge you my word that I will try faithfully to do my duty in this capacity. Sisters, we have a complete organization now. The Prophet told us that he had turned the keys for us, in the name of God, and we would rejoice in our work. He made some wonderful promises to us also. Tears came into my eyes many times while he was talking. Think of it, sisters, he said that if we lived up to our privileges the angels of heaven could not be restrained from being our associates.

Martha Knight: What touched me too, was the Prophet's sympathy and fairness. I guess he realized that sometimes we criticize each other unthinkingly, so he told us we should be merciful and work with a cooperative spirit. Another thing, don't you remember, he said we should hold sacred the confidences of each other. I made up my mind right then that I would not say anything to offend or hurt anyone's feelings if I could help it.

Elizabeth Ann Whitney: Yes, and he said that knowledge and intelligence would flow down upon us from this time and that we should have love for religion, culture, education and refinement.

Sophia Robinson: Wasn't that splendid! Just think, this is the first real organized Relief Society in our country. The Prophet said that all our relief work should be done through this Society, and when he presented the $5 in gold, he said that hereafter all *his* donations would be made through us.

Philinda Merrick: Yes, and sisters, we must remember our official name. Let's see, Sister Sarah Cleveland proposed the name, "Nauvoo Female Relief Society" and I'm so glad we voted for that in preference to "Nauvoo Female Benevolent Society." I believe I'd get my tongue twisted if I had to repeat that name very often. I like the name "Relief Society" because that's what we are, isn't it, a society to give relief.

Emma Smith: Well, sisters, I believe we have all come away from this meeting with a wonderful spirit of cooperation and now while we are all here let's decide *when* and *where* we shall hold our first meeting.

Sarah Kimball (*extending both arms graciously*): You are all welcome to meet here at my home.

Curtain slowly descends as orchestra plays an overture.

Reader: Thus ends the story of the first heroic efforts of the eighteen charter members to establish a Relief Society composed entirely of women, the anniversary of which we have met this day to celebrate. From such a small beginning, the Relief Society has grown until it is national and international in scope and influence. We feel that it is a privilege of great magnitude to belong to an organization of 64,000 members, all of the same faith.

Music by orchestra.

HYRUM GIBBS SMITH

Hyrum Gibbs Smith

By George Albert Smith, Jr.

THE Lord giveth and the Lord taketh away, blessed be the name of the Lord." These words of philosophical truth and comfort have found utterance in the hearts of the Latter-day Saints more often than usual during the past few months, occasioned by the calling home of Church leaders.

The Presiding Patriarch of the Church, Hyrum Gibbs Smith, was indeed given to the Church, and as a very young man, by the lineage of his descent and by the appropriateness of his own life, which was ever motivated by the prophetic traits of a great soul. And now he has been taken away, not full of years, though able to look back upon an earth life full of active service and abounding in deeds of goodness and blessing to all mankind.

He was born July 8, 1879, at South Jordan in Salt Lake County, the son of Hyrum Fisher Smith and Annie Maria Gibbs, the great grandson of the Patriarch Hyrum Smith, one of the two martyrs. He was one of nine children whose ancestry bequeathed to them the blessings of faith, of testimony and of prophetic vision, which qualities in his especial case enabled him to serve his Church and people in the capacity of a prophetic seer and revelator.

The formative period of his life was spent in the wholesome influences of a delightful home and in the out-of-doors. The year after his birth his family moved to Idaho, into the Snake River valley where they resided for a time. They next settled in Portage, Box Elder County, where the father engaged in farming and horse raising. When young Hyrum was just seven, the residence was again changed, the family this time making a home in Hoytsville, Summit County. Here he grew to manhood, assisting with the duties of the farm and home, at the same time attending the public schools, filling positions of responsibility in the Church and varying his activities by hunting, riding and learning the charm and mysteries of the out-of-doors.

He subsequently entered the Brigham Young University at Provo, which school he attended until graduation. His scholarship was very high there and he also made a good record as an athlete, being a member of the school track and baseball teams.

On August 17, 1904, he married Martha Gee of Provo, who has been a remarkable companion for him and an inspirational influence in his life and in forming the lives of their splendid children, of which their home has been blessed with eight, three sons and five daughters.

After a period of school teaching, he matriculated into the College of Dentistry of the University of Southern California, which he attended until 1911. He was graduated in June of that year with high honors, was awarded a gold medal for excellence in operative technique and served his class as valedictorian.

The practice of his chosen profession was highly successful but was terminated by his selection as successor of his grandfather, John Smith, as Presiding Patriarch of the Church. This was in 1912 when he was thirty-three years of age.

This high calling found him well schooled and experienced in Church work, for he had actively performed the duties of a Latter-day Saint all his life and had held many positions of trust and leadership. He served as Superintendent of Religion Classes and of Sunday Schools in Summit County. Before going to Los Angeles to attend the University there, both he and his wife were set apart as missionaries and performed valuable service in that field. Outstanding was his work as Superintendent of the Los Angeles Sunday Schools and later as President of the Los Angeles Branch.

For the past nineteen years he has diligently and faithfully discharged the duties of his office. He has pronounced thousands of blessings upon the heads of his fellow Church members, thus pointing to them the way of peace and salvation. In addition to these blessed personal ministrations he has functioned with the other General Authorities of the Church in visiting the Stakes of Zion, always counseling wisely and encouraging the Saints to enable the fulfilment of their blessings and promises by keeping the commandments of God. As a member of the Young Men's General Board he performed distinguished service in that organization.

This active life of righteousness could do no other than endear him to those whom he contacted both in and out of the Church. A splendid compliment was paid him in 1928 by his Alma Mater, the University of Southern California when he attended the home-coming exercises and was asked as the sole representative of his class to sit with the faculty in recognition of his excellent under-graduate scholarship, his ecclesiastical attainments and his ascendency to the position he so deservedly held as Presiding Patriarch of his Church.

Hyrum G. Smith's appointment was to be the father of the Church, and so to be, his disposition and native endowments most fittingly qualified him. He was a lover of his fellowmen. He loved peace, simplicity, orderliness. His was a finely sensitive nature, responsive to the needs of those about him and ever alertly reaching out into the infinite and bringing back those treasures of prophetic comfort and assurance to the gladdening of the lives of those who were the grateful recipients of his ministry.

He was not the aggressive, argumentative type although he was firm in support of his convictions. His sympathy for the misled transgressor was abundant, but for sin itself he had no tolerance. This faculty developed in him a directness of thought and speech. He talked to people but rarely about them. The confidence of another he never betrayed.

This fidelity to friendship and personal trust was only equalled by his loyalty to his Church and devotion to the principles which it promulgates.

It is not surprising that such a man qualified to be Patriarch of his people should also be eminently successful in fathering his own immediate family. He laid the foundation stone of a happy home admirably well when he chose for his wife a young woman of personal charm, unusual intelligence and possessing that vital faith in God which has induced her to an unselfish support of her husband in his high calling and which has been caught up into the lives of the children she bore him.

These two, so happily wedded, have, under the judicious and affectionate guidance of the father

reared their family in a remarkable way. Orderly dispatch of their domestic affairs is ever their watchword. Family prayers are faithfully observed and obedience to parental advice is a highly developed trait in this family. The parents have never ceased to be lovers and that warm, wholesome affection has kindled the whole family, than which a happier, more loyal or more faithful could nowhere be found.

Holidays have been home days for this family. Hyrum G. Smith had the foresight to desire the immediate companionship of his loved ones and provided that it should not be secondary to other associations. He enjoyed working about to beautify his home and garden that they might form sanctuaries where the blessed influences of the better life might be fostered and imbibed.

As a lover of these valleys and peaks which gave him his birthplace and home he rejoiced in their beauties, and as opportunity afforded he visited the streams and remoter glens to enjoy fishing or hunting, in both of which he was signally proficient, and to absorb enjoyment and inspiration from God's handiwork.

His calling required of him a particularly fine degree of faith and vision. His endowments of character and personality enabled him to meet these unusually high standards to the complete satisfaction of his associates and to the blessing of the Church for which he lived and to which he gave his full measure of devotion.

In his life were no indications that he harbored the thought that being born of such illustrious ancestry gave him any privileges for absolution. On the other hand he regarded his heritage as a special responsibility, by virtue of which he should strive the more diligently toward that perfection of life exemplified by the Master in whose service he was.

Hyrum G. Smith did not leave to his family or people any great legacy of material accumulation, a possession of which too oft is a hindrance to spiritual growth. That which he did leave is of infinitely greater worth—a testimony that God lives and has revealed His purposes,—a beautiful life which vitalized that testimony—a family full of faith, which is a tribute to his patriarchal nature—and the blessed memory in the hearts of his fellows that he was one whose greatest desire it was to assist his Lord and Master in bringing to pass the eternal life and immortality of man.

Vitalizing Resolutions

By President Louise Y. Robison

An Address Delivered at the Regional Conference of the National Women's Christian Temperance Union, January 26, 1932

THE invitation to meet with you today has given me great pleasure. The Women's Christian Temperance Union has ever upheld the standards of good citizenship and in the words of that great leader, Frances Willard, it has fought long and valiantly "for God and home and native land." In the face of ridicule and opposition it

has never lowered its standards but has calmly and prayerfully carried on. I am honored in the privilege I have of meeting with you in this Conference.

Thinking back to the early seventies one must remember that those early workers for temperance—so few in number, without money or experience but with strong faith—must have been led and sustained by Divine Power.

Their untiring efforts prove their belief in a saying of Emanuel Kant: "Anything that ought to be done, can be done." The gaining of the ballot by women and the outlawing of the sale of liquor, unquestionably constitute two of the most significant reforms in history, and the adoption of the 18th and 19th Amendments to the Constitution, two of the finest pieces of social legislation ever enacted.

We owe an incalculable debt of gratitude to those heroic women who patiently endured pain and persecution for the sake of the liberty which the women of today enjoy. But we must remember that the spirit of any event must be kept alive by adherents of that event in order that it may not die. Only by being true to the ideals and standards of those who made possible the 18th and 19th Amendments to the Constitution can we give the next generation the precious heritage which we have received. We are reminded of what the Roman Officer said to the Apostle Paul, *"With a great price obtained I this freedom."*

It seems to be human nature for us to sacrifice and make effort to obtain a goal—then to "rest on our oars." There certainly has developed a civic carelessness—a national indifference, making necessary more valiant effort and greater cooperation. *Resolutions* may be helpful and the appeal, which led to making them, may have educational value, but at best it is passive. This passivity must be vitalized and made a living force in the lives of the people. We read in 2nd Corinthians, 3rd Chapter, of the epistle of Christ, written not with ink but with the Spirit of the living God; not in tables of stone but in tables of the heart, for the letter killeth but the Spirit giveth life.

To many people, these precious Amendments are but written in ink. It is clearly then the mission of every loyal American to make these words of ink, a vital force, written in the tables of the heart. In the home—first by example and in song and story, let there be no jokes nor cartoons on prohibition or officers of the law .An enlightened public opinion can be created if women will unite in the effort. We should know the purpose of every election and the officials to be elected. It is of utmost importance that we should know the character and records of individuals seeking office. We ask this of everyone applying for the humblest type of work in industry, then why should we pass it over in those individuals whose actions influence the lives of our youth? If we have placed good servants in office we should support and help them in the discharge of their duties, and we should honor and obey the law in small things as in great. We are not pessimists but people of faith, faith in ourselves and in our country—faith in the living God who strengthens the cause of right and we are going to set our hands to the task that lies before us. In closing let me quote the words of President Lincoln in his Cooper-Union Square address: "Let us have faith that right makes might and in that faith let us dare to do our duty as we understand it."

A Visit to the Members of the First Relief Society

By Vesta Pierce Crawford

"I hear the tread of pioneers
Of nations yet to be,
The first low wash of waves where
Soon shall roll a human sea."

—*J. G. Whittier.*

LET us imagine that time has turned back nearly a century, and we are going to visit the members of the very first Relief Society! Our journey should prove both pleasant and profitable, for we are going to meet those pioneer women who planted the seed that has grown into our present large and effective organization.

Let us leave behind all the impediments of 1932, since we must use our historic perceptions and change our point of view just ninety years. We are ready, now, to set out for Nauvoo, the Mormon City, on the Mississippi River. Travel will be by stage or carriage, or we may take one of those "swift and elegant" boats that ply with some regularity up and down the great river. If we are fortunate, we shall charter passage on the Prophet Joseph Smith's own steamer, "Maid of Iowa," and sail up the river past St. Louis and Keokuk, to Nauvoo. There are two landings, upper and lower, but we shall strike anchor at the lower landing and proceed directly to Main Street.

It is 1842, and Nauvoo the Beautiful is only three years old. There is the very sheen of newness about it—new lumber houses, new roads, new sidewalks, new-plowed fields, and even new lilac buds bursting in the early sunshine. There are sounds of industry in the place—the clang of farm implements, galloping of horses, lumbering of laden wagons, and the pounding of hammers on new roofs. Eastward, on the prairie, rise the shining temple walls.

As we look at the beautiful city, let us recall how the Prophet called together eighteen of the leading women, they were called "female spirits" then, and organized them into the *Female Relief Society of Nauvoo*. Let us say that we know how it was done, with John Taylor and Willard Richards assisting, and how on the pulpit that very day was found an open Bible, having this appropriate verse inserted on a scrap of paper:

"O, Lord, help our widows and fatherless children, Amen. So mote it be. With the sword and the word of truth defend thou them, so mote it be."

And with charity in their hearts and eagerness in their faces, the chosen ones came at the Prophet's call, and began the task of organization. Who were they, these women leaders of nearly a century ago, these women who had the courage and the faith to do what women had never successfully done before—to organize themselves into an active association for benevolent purposes? Here are the names, as

they wrote them down that day, March 17, 1842:

Emma Smith
Sarah M. Cleveland
Phebe Ann Hawkes
Elizabeth Jones
Sophia Packard
Philinda Merrick
Martha Knight
Desdemona Fulmer
Elizabeth Ann Whitney
Leonora Taylor
Bathsheba W. Smith
Phoebe M. Wheeler
Elvira A. Coles
Margaret A. Cook
Sarah M. Kimball
Eliza R. Snow
Sophia Robinson
Sophia R. Marks

Let us call upon some of these women and learn all we can about them. What part do they play in the work of the Church? Where did they come from? What is their heritage? What are their hopes and ideals? And, of course, because we are women, and therefore curious, we shall want to know other things. How old are they? Are they married? Are they good housekeepers? Are they mothers?

They will all be very busy and we must not stay long. Perhaps we shall pass some of them on the street. They will be wearing long wool coats buttoned down the front in redingote style, or little capes or pelerines, if the day is fine. In their homes they will wear full gathered cotton dresses in dainty "sprigged" patterns or plain material, and the collars will be white, crossed like a fichu in front.

And what will they talk about? Some of them will tell you that they have followed the migrations of the Church from New York, through Ohio to Missouri, and back again to Illinois. Others will ask you to look at the temple walls and the lengthening streets of Nauvoo and read the story written there. They will nearly all of them mention their children and say how glad they are that there is a school in Nauvoo.

Much alike in their ideals and their enthusiasm for home and Church, these women are very different in personality, and we shall be that much more interested in meeting them. First we shall call at the home of Emma Smith. She is President of the *Female Relief Society of Nauvoo,* and we have already heard that her leadership is both sympathetic and dynamic. She lives in a comfortable frame house very near the river, and she will come to the door herself. We see a tall woman of queenly carriage, very stately and dignified. Her hair is dark, parted in the middle, and coiled in a "bun" at the back of her neck. Likely she will be dressed in lavender, for that is her favorite color, and her white apron will be spotless.

She is very quiet, and you will realize at once that you must ask questions if you succeed in conversing with this woman who has about her the reticence of the Hales of Pennsylvania. She is neither visionary nor voluble, but a person of calm decision and untiring devotion to her people. When she took the chair immediately after her election as President of the Relief Society, her maiden speech lacked flowery flourishes, but the eagerness of service was there:

"We are going to do something extraordinary. When a boat is stuck on the rapids with a multitude of Mormons on board we shall consider *that* a loud call for *relief;* we expect extraordinary occasions and pressing calls."

In Emma's calm demeanor, in her quiet voice, in the strength of her splendid physique, we recognize the characteristics of undemonstrative ability. We have already heard how the Prophet's home has always been a haven for the destitute, and that there is scarcely a household in Nauvoo that has not known the personal ministration of "Joseph and Emma" as their "brethren and sisters" affectionately called them. But Emma will not mention this. The Relief Society, just now, is her principal interest, and she will tell us that the sisters hope in time to be able to help *all* the needy, so that Nauvoo will be a city of unmarred joy and beauty. The alleviation of suffering and sorrow is the aim of the new Society, and the splendid system of cooperation insures a wider service. Emma Smith, although she has, for ten years, been a natural leader among the women, feels that she is not capable of directing the Society so that it can reach the height of its possibilities. There is so much that could be done. But we find that Emma's associates do not doubt her ability, and their allegiance to her is a pillar of strength in the association.

As we say "Goodbye", Emma's wide dark eyes smile at us, and we walk along between the lilac bushes, noticing, as we go, that low-bedded pansies are in bloom.

Sarah M. Cleveland, the first counselor, is a neighbor to Emma Smith, for when the Prophet first arrived in Nauvoo, he immediately wrote to his good friends, the Clevelands of Quincy, Illinois, and said that he had selected a lot for them just across the road from his own property. The Clevelands lived in Quincy when the main body of the Saints fled across the river from Missouri in the spring of 1839. It was they who gave Emma Smith and her children shelter and cared for them until Joseph was released from prison.

Mrs. Cleveland is a vigorous, capable woman, brisk in movement, brisk in conversation. She is the type that goes eagerly forward to meet work. One wonders if she knows how to rest. But then Nauvoo is no place for laggards. Her definition of charity is "less dreaming, more doing", and she finds scope for her practical kindness in Nauvoo as she did in Quincy. She is admirably adjusted to frontier life, and we wish that we could take with us some of her ambition and strength.

What a day of growth! Enthusiasm is contagious. And here we are at another door, waiting to see Elizabeth Ann Whitney, who is the second counselor. We see that she is older than Mrs. Cleveland and Emma and also that she is more talkative. There is about her a warmth of friendliness. She has lived a life "brim full" of romance and achievement, and she has reached the retrospective age.

As a young girl she came from New England out to Ohio, which was then the "far frontier", to live with a maiden aunt. There she met Newel K. Whitney, a man of wealth and character. He had been for years a trader on the Great Lakes, and once, when he was younger, his life had been saved, like John Smith's, by an Indian girl. Her name was Moudalina, and the Whitneys have a daughter named for her.

Newel Whitney was able to accumulate money in such large amounts that his friends said that he was depression and panic proof, and that it was impossible for Whitney boats to be lost on the lakes or for Whitney goods to be low in the markets.

Newel and Elizabeth Ann were living in Kirtland when the Prophet came to that place. He arrived in winter, and stepping from the sleigh, grasped Newel Whitney's hand and said, "Newel K. Whitney, thou art the man!" Newel was surprised at first, and then he remembered having seen the Prophet in a dream, and he made him welcome at once. Elizabeth Ann is justly proud of the fact that it was she who entertained the Prophet and his family in those early Kirtland days.

We have heard that Mrs. Whitney is an excellent singer. Well, yes, she explains, she loves to sing. Heber Kimball and John Taylor both have pianos, and "musical meetings" are frequently held in their homes. The Saints gather around Elizabeth Ann and the piano and sing, "'The earth was once a garden place at Adam-ondi-Ahman", and "An angel came down from the mansions of glory and told how a record was hid in Cumorah." There are many other good singers among the women—Zina Huntington, Emma Smith, the Partridge girls—and the music they have in Relief Society meeting is very good.

And Zion has her poets, too, we learn. Eliza R. Snow is the "poet laureate" of her Church, and no official versifier ever felt more closely the pulse of the people. She is a vivid, dark-eyed woman, with a sensitive face of great spiritual beauty. Her features are well formed and delicate, and there is a compelling loveliness in her expressive eyes. She is Lorenzo Snow's sister, well educated, refined, and talented. We find that love for Nauvoo and for the Church is the dominating force in her life. Others, perhaps, are as loyal, but no one else has such a gift of beautiful, lucid literary expression. She celebrates Nauvoo and its history in ringing rhythmical verse, and her "fair city on the river" loves her as well as she loves it. "Our Eliza," say the women of the Relief Society, and "Our Eliza" is echoed in Nauvoo.

Leonora Taylor, wife of John Taylor, is one of the most beautiful and lovely women in the city. She is the daughter of Captain Cannon of the Isle of Man, and for several years she lived in Castle Rushen, with the Governor's family. It was in Toronto that she met and married John Taylor. They were both ardently religious, and after they joined the Church and moved to Kirtland, John Taylor became one of the Prophet's most staunch defenders, and the refined, well educated Leonora found her niche in the rapidly expanding work of the vigorous new Church.

We learn that the Relief Society is growing so rapidly that no building in Nauvoo will hold all of the members. More than two hundred joined in a day, and four times there were more than one hundred who became affiliated at a single meeting. It has been necessary to teach many of the women not only the principles of the gospel, but also how to keep house and raise gardens, and preserve fruits and vegetables, and take care of the children. Leonora Taylor, with others of the first eighteen, does not hesitate to do the kind of work that the occasion demands.

Now we shall visit Sophia Packard. Her maiden name was Bundy, and as a girl she lived in Massachusetts. She will say that she was an early convert to the Church, baptized in 1832. Mr. Packard has always been active, particularly in the High Priests' Quorum, where he has served as counselor to Don Carlos Smith. He has walked 15,-

000 miles to spread the gospel, and has preached nearly five hundred discourses. That is loyalty. We realize that the Packards are of the hardy faithful stock who build empires. Mrs. Packard speaks mostly of the accomplishments of her husband, but finally she does acknowledge that she too has not been idle. People say that she is one of the best nurses and housekeepers in Nauvoo, and very few women can stitch so well. And yes, she has a family and is proud of all the children.

Philinda Merrick is a widow. Her husband was killed in Missouri and Brigham Young helped her to move into Illinois. She wants to tell us about a very interesting incident that occurred at the first meeting of the Relief Society, the day it was organized. Emma Smith had just been elected President, and in her initial address she urged the women to give all the work they could to Mrs. Merrick and to be prompt in payment. (Wasn't that thoughtful—to begin so soon to help the widows?

It is a broad message of charity and uplift that we have found in Nauvoo among these outstanding women. We wish that we could visit all of "the first eighteen," but we hear the boat horn signalling from the landing. We must be going, but let us take away with us, in our hearts, a portion of that spirited devotion we have found among the charter members of the Relief Society.

MASONIC HALL, WHERE THE RELIEF SOCIETY WAS ORGANIZED IN 1842 BY THE PROPHET JOSEPH SMITH

Happenings

By Annie Wells Cannon

THE RELIEF SOCIETY this month is ninety years old. This great sisterhood engaged in benign charity, in retrospection now beholds wonders of progress and achievement. So the good work of loving kindness goes on from year to year—God bless the Relief Society.

CHEER up" was the message Mrs. Carrie Chapman Catt sent to the world on her 73rd birthday. "As soon as everybody works the depression will end. We'll come out of this one—as we always have before," is her optimistic prophecy.

STATISTICS tell us that the decrease in marriages and divorces was due to the depression. In June of last year Reno issued a divorce every eight minutes. One wonders what would happen if there were no depression.

KATHERINE HARING, of New Haven, was recently awarded the Loomis fellowship of $1500 in chemistry at Yale University. She is the first of her sex to be so honored. The award is one for which the most brilliant men in the chemistry departments compete.

MISS VIRGINIA KIRKUS of Harper Brothers, publishers, has set a high standard in the selection and presentation of books for children and adolescents. Her judgment in this matter would be most helpful to parents in the selection of books for children.

THE Real "Alice in Wonderland" is to visit America in May. Mrs. R. G. Hargreaves, a little old lady now, who has two sons buried in Flanders Field, is the original heroine of that wonderful story, so dear to every little child. The author, Charles Lutwidge Dodgson, whose pen name was Lewis Carroll, promised to write out the story for Alice Siddell which he so delightfully wove for her one summer day in 1862. He kept the promise and gave her the manuscript, borrowing it once to have a facsimile made. This original manuscript was sold at auction in 1928 and brought $72,250. It will be shown at the centenary celebration at Columbia University in May with 15 known copies of the first edition. January 27, this year, was Carroll's centenary and it was celebrated in London, with Mrs. Hargreaves present. The celebration in New York was deferred until May, that Mrs. Hargreaves might be spared an ocean crossing in winter.

JADWIGA," by Charlotte Kellogg, is one of the new books much praised by the critics. It has an interesting preface by Ignaz Paderewski, the Polish statesman and artist.

THE WOMEN'S HOUSE OF DETENTION is the name for the new prison New York is building for women. This is a step in prison reform long desired where women prisoners may be segregated and those only held as witnesses or on suspicious charges will not have to mingle with the criminal class.

REPRESENTATIVE EDITH NOURSE ROGERS of Massachusetts has recommended to President Hoover combined homes and hospitals for women veterans of the World War. Another step forward in behalf of women.

It Slays to Advertise

By Harrison R. Merrill

WE are all game for the advertiser and there is no buck law or closed season. He guns for both sexes the year around, and in all sorts of places.

We are bombarded from roadside bill-boards, from the pages of magazines and newspapers, from the pulpit, the screen, and even from our own firesides.

When a magazine is opened with its gorgeous coloring and enticing slogans and catch words, or when the radio is turned on I feel what pennies I possess scurrying for cover. They remind me of chickens when the screech of a hawk is heard over head. Unlike the chickens, rarely do the pennies escape.

Slogans and statements with all the assurance of truth and innocence gaze calmly at us from various places, or ride to us on the invisible steeds of the ether until they become a part of our thinking. We get the habit of subscribing to them subconsciously. Because seven million glasses of a certain beverage are sold daily, we call for it at the soda fountain without taking the trouble to think.

Occasionally something occurs that sets up a resistance—the child and the hot poker idea—but usually we go merrily along unconscious of our bill-board magazine-page thinking.

I developed some resistance rather early in life when a cousin of mine, a little older than I wanted to bet his flipper against my knife that he could out-run me and run on one leg half of the time.

I found that he was right and lost my knife even though I had misinterpreted.

A few years later I bought from a friend a fine Waltham watch in a case that was guaranteed for 20 years. In time the gold wore off the case and I took it to a jeweler for replacement.

"This case was guaranteed for twenty years," said I. "It has gone bad and I'd like a new one."

"Very well," said he, "if you'll tell me who made the guarantee, I'll take the matter up with him."

"The guarantee is right there on the case," I answered.

"So it is," he replied, "but unfortunately, whoever put the guarantee on it neglected to put his name or the name of his company with it. Waltham, you know, didn't make the case."

I learned through that deal that it is well to know the company with which one is dealing.

About eight years ago we were looking around for an electric washer. At that time a certain company was shipping a certain make of washers West by the car load. The washer, according to its advocates, was guaranteed for a life time. We found one of those washers which had been used about a year that could be purchased at a saving of about eighty dollars.

"What's a year in a life time?" we argued. "It will be our last washer anyway."

We bought.

Not so long afterward, we had trouble with the belt and had to have a new one. The salesman explained that no one could expect an ordinary leather belt to last a life time. Why, of course not. We felt foolish for even mentioning that. We had to pay a good sum

for the belt and a little of our faith in our machine went with the purchase money.

A little later a rubber pipe used as an outlet gave way. We learned from the agent that in all probability the former owner had used strong soaps or lye. We had to pay for it, and have paid for another one since and we don't use lye.

Then the gears went bad. Of course we expected them free, but, no, they revealed no material defect. While they were guaranteed for a life time all right, we had to pay a good sum for them. Still later the gears went bad again. When we went to have them replaced, we learned that steel gears at a much higher price were being used. We were pleased. The material, after all, was defective and we would have the new steel gears free.

"Well, um—not exactly free—" the salesman hesitated—"You see the cast gears were as good as cast gears could be expected to be, but they wouldn't hold up in our washer."

Now, my wife tells me, the wringer is going bad.

The company has now changed its catchwords in its advertising. "It's wise to be shifty" might be substituted with propriety. "The shin I'd love to clutch" would suit me rather well.

Slogans and catch phrases bark at one from so many unexpected places, many of them demanding analysis as my cousin's proposition did, that one sometimes is constrained to Octavus Roy Cohen them in order to maintain one's sense of humor.

A few of them so treated would read something as follows: "More wiles per smile," "Knockless vasoline," "You can afford so many extras when you shop at Shears and Shave," and "Albuquerque has that all-ear climate."

After glancing through a magazine one could make up a questionnaire of his own something like the following: "Do you know what is winter's worst threat? Over-dry indoor air." Are you aware that "you can cut your fuel cost 50%, your summer heat 12°? and that great talkers have no need of ears?" or that "It wasn't what he said, but what he didn't do", or "What has the "Perfect Power?" Do you know why, according to Chic Sale, "she is principal of her school?"

I bought a "genuine cowhide" bag and found the hide had been mulched and sprayed on pasteboard with a paint gun, and an all-wool sweater made of shoddy.

Gunning for the pennies has become such a national sport that in self protection many firms as well as individuals have joined a purchasers' protective association which, by means of research, finds out the real value of goods offered for sale—from automobiles to darning cotton.

Yet, while we know our dimes are being sought, like the coyote chased by a dog, we rather enjoy the campaign. Many a national magazine is bought, not for its editorial contents, but for the beautiful and wise things the advertisers have to say. Though we know it slays to advertise we risk our incomes and turn our backs upon the good old proverb, "There is safety in slumbers."

Why did I buy that recent tube of tooth-paste? Because I could not "Laugh that off." Why do I use a certain kind of shaving cream? Chiefly because I became interested in the quarrel between a blue jar and a tube. Why do I wear a certain kind of socks? Because a

musical pair have sung about them so repeatedly in my presence that when I need hosiery I can think of the name they drummed into my ears first and further, because I want to appear to know what I want.

Dear reader, I think I am something like you, or, to turn it around, that you are something like me. We are all more or less alike. Sometimes I think that even inanimate things are like us in this matter. My sour dough bread refuses to rise properly when the soda comes from a box that does not bear on it the well-known sign or trade-mark with which my sour dough and I have been reared.

Truly it slays to advertise. Sooner or later the catch word or phrase becomes a part of our thinking, if the advertiser is sufficiently persistent. When it does, we are lost.

The Joy of Service

By Sarah M. McLelland

NO greater evidence can be found of true service than that shown by the women of the Relief Society. Thousands are giving time and strength and means to help those in distress. We are building up an organization that is efficient in ministry, both for the living and the dead. The work extends from ocean to ocean. Our reward is not found in public recognition nor in material increase, but in the joy of real service. The work is not something vague and visionary but is exemplified in daily tasks and sacrifice. Of all money received for charity, one hundred percent of it reaches its goal. In periods of depression our activities are enlarged and our love goes out in greater abundance to suffering humanity. Christ said, "Inasmuch as ye have done it unto the least of these, my brethren, ye have done it unto me."

Service is constructive. We are builders of homes that are founded on love and sanctified by prayer. Service carries with it an obligation of courtesy and kindness. It requires sacrifice and courage to do what we feel and know is right. Courage is the fundamental part of success; it makes us strong in doing what we have resolved to do. "No life can be strong in its purpose and big in its strife without all other lives being made better." The story is told of a boy on the battle field, whose comrade had been wounded. The captain said, "It isn't worth while to go after him; he is dead, and you may lose your life." But he went. It was worth while, for his friend was not dead and said, "I knew you'd come."

Many think that happiness consists of having and getting and in being served by others. It consists in giving and in serving others. Henry Drummond asked, "Are we letting the pleasures of modern life crowd out the finer things?" There is in every human heart a hunger and thirst for the things of the spirit. Let us not let the temporal things of life take away the blessings of spirituality. The Lord has said, "For behold I will bless all those who labor in my vineyard with a mighty blessing. Wherefore, be not weary in well doing, for you are laying the foundation of a great work and out of small things proceedeth that which is great."

When we look back on the progress that has been made by woman during the last ninety years, we ask, who can vision what the next ninety years will bring?

Two Prayers

By Lula Greene Richards

IT was during the summer of 1882 when I was a young wife and mother that I became more conscious of the validity and significance of prayer, and more deeply impressed with my mother's sense of the magnitude of its beneficial results than I had previously been. I was frail at the time and conditions necessitated my doing much hard work which I had not been accustomed to. My aged, widowed mother was a member of our household. One morning as I bent over a tub of hot suds and rubbed away on soiled clothes to make them clean, Mother came to me and said anxiously, "My daughter, I am fearful that you will be made sick with all this hard work."

"Oh, no Mother," I replied, smiling at her (perhaps rather faintly). "I have discovered a new way of obtaining help in these testing times, and I can work on and on. You must not worry."

"Can you tell me of this newly found help?" Mother asked.

And I answered, "It is simply to do as the Lord has taught his followers—to 'pray always that they be not overcome.' I say a short prayer, asking for help, and as soon as it is finished I commence at the beginning and say it over again. And you see Mother, in this way, I can keep on all right with my work."

Mother beamed on me a sweet smile of sympathy and approbation. "Well, my child," she commented, "you have just discovered, it seems, a way which you thought was new by which to obtain strength for emergencies. I have followed that same course month after month, week in and week out, for years and years, both before and after you were born."

I had nothing more to say. I lifted my hands out of the suds, shook and dried them, and winding my arms around my mother's shoulders, laid my face against her neck and wept a flood of pent-up tears by which I was greatly relieved and strengthened to resume my work and praying. I had been awakened to a new consciousness of my own mother's life of struggles and sacrifices, borne by strength received through the agency of constant, concentrated faith and prayer, a consciousness never to be forgotten or to become vapid.

Nearly seventeen years later, in the latter part of the winter and the spring of 1899, I was privileged to attend a National Woman's Congress held in Washington, D. C. As I sat in one of the sessions of the Congress, being one of a group of our Latter-day Saint sisters representing the women of Utah, I heard repeated a lesson similar to the one cited above. Very different, however, were the circumstances attending the two occasions. The first, as already portrayed, occurred in my own modest home in Salt Lake City, Utah. My mother and myself were the only persons present in a work-room surrounded by common domestic concerns. The lesson was given by a conscientious, humble, "Mormon" mother to but one of her seven daughters who was with her at the moment. The memory of that by-gone incident came vivdly to my mind on the

second occasion that the same great lesson was forcibly transmitted to my soul. Instead of bending over a washtub in my own home, I was at this time comfortably seated in an easy chair in one of the great public buildings not far from our nation's capitol. Instead of my mother being alone with me, solicitous for my welfare, I sat in the midst of thousands of the bright, intelligent women of our country, who had come together for the purpose of discussing and planning ways and means by which they hoped the whole world might be really benefited. At that session of our Council the ladies on the platform were talking over and arranging the program to be used by our American women who were to represent us at the International Woman's Convention to be held a few months later in London, England.

One question brought up to be considered and passed upon was whether the session of the great council to be allotted to our United States representatives should be opened with public prayer or otherwise. A number of differing opinions were expressed on the subject, some in favor of the prayer being offered, others feeling that time thus spent might prove detrimental to the work they hoped to accomplish, rather than beneficial. After awhile, as there appeared to be no final decision on the question, a moment's lull served as an opportunity for an expression from a woman whose words were naturally waited for and listened to with most profound attention by the assemblage. Very tersely were her views expressed and, to me her words seemed a repetition of the lesson given me years ago by my own mother, on prayer. Susan B. Anthony, one of the greatest and bravest women workers for the good and uplift of humanity the history of our world has yet shown, stood up before that vast concourse of her sister workers and satisfactorily settled their disputed question, at least for that time. As nearly as I am able to recall her exact words, they were as follows:

"This question cannot be decided here. We cannot tell now what conditions may exist when we shall be permitted to present our program in the Congress we are now working for. Lack of time or some other hindrance may be in the way to prevent our doing as we might be glad to do. But whether we are allowed to pray openly or not, nothing can hinder our secret prayers. I pray all the time with my head and heart and hands and feet. That is the way I have worked all my life—the way I have accomplished all I have ever done."

That was the declaration of the woman who had pioneered and pushed forward the mighty work of the emancipation of woman from political bondage until she saw in a measure at least the thing she had so nobly striven for accomplished. And she still worked and prayed, encouraging those who were in line with her to do likewise.

The newly awakened memory of my mother's acknowledgment on the same subject of work and prayer, coupled with thoughts of the ridicule, false accusations and persecutions of different kinds to which this now world renowned philanthropist had been subjected for so many years during her wonderful career, stirred me deeply.

"The Least of These"

By Albert R. Lyman

DOWN from the white summits to the valley came winter with its gloom and chill. It sealed up the glad streams along the sidewalks, it drove the dry leaves about under the trees and moaned sadly through the naked limbs. Unseen along with it like a spectre, came want, entering unbidden to the homes of the poor.

As winter closed its fierce grip, and gray clouds left mists of cold snow on the valley, want grew bold in its lowly quarters, smiting its defenseless entertainers with cruel hand. The cries from its blows echoed forth from one mouth to another till they reached Aunt Emma, whose duty was ever to go at the first sign of distress.

No one wondered that Aunt Emma dropped her own affairs without question to go at once — of course she would go—she should go—was she not president of The Relief Society? That she was a widow with no regular income, a woman of all-work, ready for any honest and honorable employment to which she could turn her hand, was hardly a related fact. To shake her hand was to feel the callous and ruggedness of genuine toil. With her fatherless children she met all things gamely and bravely, assuming this extra burden of love in splendid forgetfulness of what she carried already. Hiding her own worries and sorrows she smiled bravely and cheerfully for others, and the unthinking multitude considered her amply able, and somehow under obligation to bear the heavy yoke of her office.

That office imposed regular responsibilities each year, each month, each week and almost every day. And yet special cases from various quarters claimed additional attention, calling to her at any time of the day or night, and expecting always, of course, to get ready response. If people became sick, or otherwise distressed, they looked to the Relief Society, and to Aunt Emma in particular for assistance, and sorrowing hearts turned to her and her aids when their loved ones lay stricken in death.

And now, as want and winter grew loud in their wail, reports came of a family with several small children, in great need of both food and clothing. Aunt Emma was a large woman, not able, even when in good health, to move with ordinary ease, but she went herself without delay to see the destitute family. She found them as bad, or worse than reported, and her big heart moved with concern for their comfort. Calling on her assistants she took up the case, and started a movement to provide the necessary food and clothing.

This case was not at all unusual with Aunt Emma and her unfaltering co-laborers, they had become inured to one pressing requirement treading close on the heels of another, making their lives intense and their burdens heavy. But along with the urgency incident to supplying the needy members of this particular family, the president was not well, and she trudged back and forth with heavy step.

Did she complain of not being well? Not then—not till intervening years had made it impossible for

such a complaint to hinder the work in hand. If ever she had moments of doubt or discouragement, she smothered their secret in her own breast, but naturally in her weariness and her heavier ordeals, her mind went back to years of toil and trying places which she had passed with her fatherless children since she became a widow. She looked back to hardships and perils on the frontier, and heartaches she had borne for conscience sake.

Trudging wearily homeward through the keen December wind, trying to bury her own worries to formulate more efficient plans of relief, she sank at last on the bed in her own home and fell asleep. And still in dreams she dragged on in the service of the needy, holding to the familiar pathway she had followed for years. She stood again in destitute homes, she considered their want and their poverty around her; she caressed their lean ragged children and took their protesting and unkempt babies in her arms. Then unbidden, deep in her chambers of thought, came a feeling that these babies were not equal to other little people to whom she had ministered.

Silently, deeply there in her soul she wondered if her labors and sacrifices for the lowly and unappreciative were quite as profitable, and as much to be desired, as her efforts with more superior people, especially those who appreciated her services and blessed her as an angel of mercy whenever she entered their homes.

Then her dream changed—it became more than a dream. The nude little baby on her lap, at whom she had looked disparagingly as a child of inferior parentage, and therefore of little promise, underwent a wonderful transformation.

"As I looked at him," she afterwards related, "the impression came to me that he was the Saviour, and I recognized him as the Christ Child. I thought, 'O what a great honor this is! Whoever had such a privilege? To actually hold the Christ Child on my lap! I was filled with unspeakable joy—my whole being was aflame with the glory of the Lord! In the midst of this, the greatest of joys, I awoke, and these words of the Saviour came instantly and impressively, thrilling me through and through: 'Inasmuch as ye have done it unto the least of these my children, ye have done it unto me'."

Who was Aunt Emma? A fictitious character framed to illustrate an imaginary ideal? Emma Summerville McConkie was known and loved in various Utah towns as an untiring worker in the Relief Society and in the Primary. Humble and unassuming, but aggressive in giving relief to the needy, and in teaching saving truth to little children, she completed her splendid earth-labors in January, 1924, at Moab, Utah.

"And what delights can equal those
Which stir the spirit's inner deeps
When one who loves but knows not, reaps
The truth from one who loves and knows."

Notes to the Field

The April Conference

Plans are under way for the Relief Society April conference which will be held as usual on the two days preceding the annual conference of the Church. As this is the official conference of the Relief Society, it is required that every Stake in the Church be represented, and as many Missions as can find it possible.

The special features will be the course of study including class demonstrations in each of the three regular departments, and in the Teacher's Topic department; the Work and Business meeting; and the Social Welfare Work. The work in the latter department will feature charity and relief work with the special object of helping the Stake Social Service Aids and ward presidents.

It would be an ideal thing if each stake could send a delegate for each department, but since this is not possible for the far away Stakes which necessarily have to limit their delegation, the program will be arranged so that those who do come will have opportunity to cover most of the work.

There will be fine musical numbers and an entertainment for the official delegates.

The Relief Society Not A Selling Agency

There is a continuous effort made to use the Relief Society as a selling medium. Always the people who desire to do this emphasize that it is for the good of the organization that they offer the opportunity of selling their wares, not for their own financial profit. While it is not within the province of the General Board to inform the sisters of the Relief Society, as individuals, as to what they should do in the world of business, it should be understood that it is decidedly against the policy of the Relief Society to make it in any sense a selling agency. It is absolutely necessary that this policy be adhered to quite strongly, else we would be overwhelmed with offers from all sorts of commercial enterprises wishing to make the Relief Society a medium of distribution for their supplies. Let it be clearly understood that the Relief Society as an organization is not in the commercial field, and while in some cases it may be advantageous to conduct an enterprise of this kind, on the whole it is to the best interests of the organization to refrain from such undertakings. The organization must be protected against exploitation.

Work and Business

We are delighted with the remarkably fine outlines prepared by the Work and Business departments of the Grant and Cottonwood stakes. It is evident that careful attention and much time have been given to them. The committees have used the ability and training of experts and have circulated U. S. bulletins and Utah State Agricultural College circulars that give helpful suggestions. Because we believe these outlines will be suggestive and helpful to others, we are publishing the general outlines sent out to the ward officers by the Grant

Stake, Nettie F. Yates, supervisor; and next month will publish the one used by the Cottonwood Stake.

Grant Stake Outlines for Work and Business Days—1930-1931

Due to the variety in age, financial conditions, and general interests of the members of our Society, we find that on the work day we can interest more women and make the day more successful if we have several groups.

We are featuring five special groups:

I. The quilting group. This takes care of the traditional work day and supplies an interest for the older ladies.

II. The rug group. From material that would otherwise be discarded as useless, we make eight different kinds of home-made rugs. This gives work for many who are not quilters, but are willing to help.

III. Art group. In all of our homes, besides the useful, we need the beautiful. Art things are always expensive. If we make our own decorations, we will appreciate them more. The plan is to have a professional art craft teacher give lessons to the ward supervisors each month.

IV. Sewing group. We realize that many of our women have done sewing, but the finishing and technique that makes the difference between really fine work and the unsatisfactory things we often see is due to the fact that many who have to sew have never had an opportunity for instruction. This year we hired a professional teacher (Mrs. Thomas). She has given our supervisors a lesson each month to take to the association. The lessons are:

1. To know cloth—kinds for different purposes; how to buy—quality and quantity; preparations of cloth—washing, sponging, cleaning, pressing, shrinking, cutting, etc.

2. Stitches: all different kinds, how and where to use them; learn the sewing vocabulary; helpful suggestions in knowing the business of sewing; suggestions to teachers.

3. Seams, hems, bindings, facings, bias—how to cut and sew. Bias tape as a trimming.

4. Button holes — bound and stitched—how to sew on buttons, snaps, etc. Plackets — different kinds and when to use them.

5. Pockets—tailored, vest, bound, inset, patch, etc.—how to make, where to use.

6. Sleeves—how to measure, cut, hang, and sew; cuffs and collars as trimmings.

7. Cutting from patterns, and from measurement.

Our other three lessons will be given in fitting and finishing; also remodeling suggestions.

V. The mothers group. The aim of this group is:

1. For the Society

a. to make our association better and more attractive than clubs.

b. for our young mothers to get the Relief Society habit.

c. to increase our attendance, as it does. In nine of our wards an increase of from 9 to 25 new members is reported.

2. For the mother

a. to supply a social need for the mother. She can bring her babies, a special room and entertainment being supplied on that day for the children.

b. to give relief to the over burdened mother by helping her solve her greatest problems—managing her children in a scientific and successful way.

c. home appreciation—family appreciation with a religious background; the need of establishing a stable community life.

3. Aim for the home. The father's co-operation is solicited in this work. Understanding and practicing right principles makes happier homes.

4. For the community.

a. Popularizing higher principles in home life.

b. Giving the home and family its proper place in public opinion.

5. For the child—a happier home and a better chance.

The work of the mothers group. The time is divided into three parts: I, play, II, work, III. study. Each division has nine lessons in one year's outlines.

I. *Play*—For small children — Kindergarten songs and games that mothers can engage in and still be about their work.

October—Introduction, to show mothers the value of play—what it means to mother and child. We love those we play with, and we play with those we love. Love is conditioned by the effort to entertain, and this service is conditioned by love.

October—Substituting things to play—Poem, "Let's Play". Broom or stick for horse; blocks make train; chairs for cars; etc. Make a "list of substitutes"—know the value. Mothers should enter into this spirit and assist with their interest but not interfere.

November — The imagination. Play without toys. Go through motions of making a cake, driving a car, cooking food, preparing and serving a dinner. Children get a lot of fun if presented wisely. What does the clock say? It will say anything you want it to. Ma-ry-be-good. Bil-ly don't-cry. The rhythm quiets a noisy irritable child, puts them in harmony with rhythm; it soothes. Play we have a baby—everyone must whisper and step quietly so that the baby will not awaken, etc.

Songs: "I went across the street" —in motion. "Here's a ball for baby." "So early in the morning."

Poems: "On Monday I wash my dolly's clothes" (motion). (There is not room here to give poems and songs in full).

December—Hearing. Games and songs that may make children keen in detecting sounds. Recognizing common and unusual sounds, as dropping a spoon, knife and fork; the songs of birds; knowing sound of the step of different members of the family; recognizing tones of voice of different members of the family when they speak the same word.

Song: "O, listen to to the rain."

Games: "I am thinking of a word," "Come G. come," "Clock talk," "Poor pussy."

Playing Santa Claus is popular among small children during December, and also learning Christmas songs and poems. Unselfishness may be correlated with this month's play.

January — Sight. Games that stimulate quick recognition by sight.

1. Holding an object up for a second; let the child who recognizes it first have privilege to take his turn of holding up an object.

2. Black-board games.

3. I spy—a game or competition to see who can be first to spy special objects from the window, as cars, bicycles, dogs, men, etc.

4. Drawing. May trace against window.

5. Use of colored crayons, beads, tops, buzzers, blocks, etc.

6. Cut postcards into pieces and put together again.

7. Games—hangman (blackboard game); I spy (a hunting game directed by the words hot and cold); the kaleidoscope.

Poems and songs on nature that may help children to see things about them. Asking for descriptions of places they have been.

February—The sense of Touch. Madam Montissorri Methods. Through touch we learn weight; texture of materials, as cloth, wood, iron, vegetables, etc; surface as smooth, rough, slick, sticky, etc., quality of fabric as wool, cotton, silk, etc. Game—guess what is in a number of small bags, one of meal, salt, starch, flour, wheat, etc.

Songs and poems: Gentleness can be correlated with this lesson.

March—Motion—for grace, balance, steadying of the nerves. Have a plank for the child to walk on—two dimensions will make two different heights, as 2 by 4. Have child walk on a line or pattern of the carpet. The morning exercise on the radio.

Dancing.

To make the child skilled in using hands, use soap and clay modeling.

Making shadows on the wall.

Songs—all little motion songs: "Here's a ball for baby," "A caterpillar on the ground," "I went into a strange foreign land."

April—Family tests, for weight, height, strength, holding the breath, measuring chest expansion, etc. Keep record and watch for increase in ability and growth. Honesty and accuracy can be correlated with this lesson. Memory tests are also interesting.

May—Planning for family excursions to park, swimming, etc. As far as possible let children plan and prepare for family trips or celebrations. Guesssing games on taste and smell, teach child to discover what he really tastes by holding the nose and trying to discern flavors.

Work Period

Each day some simple constructive work that mothers can have their children do. If children work with mothers they learn what mothers have to do. Nearly every month has a holiday. Let the children make favors, table decorations, decorate the house for festive occasions. In group work we can determine at about what age children can accomplish certain work and take certain responsibilities. Much of the work taken here is preparation for entertainment, and is recommended to be given as rewards when children have promptly and quickly attended to their routine of responsibilities.

October—Beads. Children love to string beads. If broken strands are kept they can make combinations. A child three years old broke her beads. She restrung them. The beads were graduated in size and she made only one mistake. Large wooden beads may be purchased for small children to string. Colors may be sorted, or designs made. Children at three can learn to sew on their own buttons. Children can sort buttons and string all of one kind on a string. At what age can a child button his own clothes? Carry a glass of water without spilling? etc. Children love to do things when they feel the task is important and appreciated.

Halloween decorations and favors are easily made and appreciated by the children, even in the home if there is no party.

November—Things that can be made from paper. By folding and cutting, paper dolls, furniture, caps (2 kinds), ships, chickens, windmills, etc. Weaving paper mats baskets, etc. Sewing outline drawings on cards, afterwards on bibs, dishtowels, etc.

Thanksgiving decorations and table favors and place cards can be made.

December — Xmas suggestions and presents for members of the

family. With a pocket knife and a coping saw boys can make bread boards, cake boards, tie racks, etc. Girls can make needle work designs for towels, handkerchiefs, etc. Salt beads. We solicit suggestions from all members. (We make our own models and present at the union meeting). Supervisors make their models before going to class. At what age can a child begin to assist in setting the table? At what age can children wash hands, face, neck, comb hair, etc.

January—What can we do with spools? Make wagons, cradles, tops, hay forks (spools for pulleys), doll furniture, book cases, weaving, color spools, and string. With cigar boxes and pocket knives, boys can make many things. Crepe paper and oil cloth novelties can be made by small girls.

At what age can children peel potatoes and help to prepare vegetables? What age can children learn to make their beds and keep rooms tidy?

February—Three holiday or festive occasions. Lincoln and Washington's birthday and Valentine's Day. Patriotic things—flags, red, white and blue decorations, a cake frosted to represent flag. Gum drop pigs for Lincoln's birthday, hatchets for Washington's birthday. If children plan and work for little parties they will appreciate them more. Let mother be the helper and director. For Valentines, decorate a cake as a valentine—heart shaped nut cups. Original designed valentines give the child something to occupy his time, and make for accuracy; also teach color, design, form, proportion, and aesthetics. A valentine is a message of love.

March—Spring starts with March with outside games. We present our Easter novelties because it would be too late to give them in April. Easter novelties made from egg shells—baskets, cradles, flower pots (plant in them crocus bulbs); make pigs, rabbits, color shell, make faces, make hats and bonnets for them. Make from gum drops and candy eggs, baskets, pigs, and rabbits. For the table, cup cakes with candy rabbits or chickens in green frosting; make cake look like a nest with cocoanut; put eggs and candy yellow chicks on for decoration. Salad: 1. boiled eggs cut to look like a flower with yellow center; place on plate with shredded lettuce. 2. boil eggs hard; take shell off; place eggs in beet vinegar to color them red; cut as above or in slices for salad. How to make a kite—book of knowledge.

At what age can a child commence helping with the cooking? When is a child responsible for money?

April—Children can make flippers, bows and arrows, for target-shooting; whistles of several types can be made in early spring. A parachute made of a square piece of cloth, a string tied to each corner, a weight tied to the four strings. Prepare a garden spot, vegetable or flower garden.

Are lessons in dancing and music considered as work or as play? How can we discover the special aptitudes of our children?

May—How can we obtain the co-operation of our children in the home work? Why do children like to work for the teacher? Why do children like to work for a neighbor or in some other home? Necessity of getting children to school on time helps to regulate many homes during school months; in the summer, this restraint is removed. We suggest that parents learn the value of regularity; value of definite routine responsibility; value of using a chart to assist them. (Franklin

used a chart). Suggest Knighthood of Youth chart for the child. A suggestive chart for mothers to keep for the child.

Chart

Name .....
Age..... Sex.....
Physical condition.....
Food used .....
Recreation enjoyed .....
Work ability .....
Child's attitude .....
Mother's attitude .....
Weekly or monthly markings .....

Study

For the success of this work we owe much to Miss Jean Cox, supervisor of adult education in the State of Utah, who has shown special interest in this course. She has furnished outlines on several of the subjects we have studied. The outlines were prepared by Miss Anna Page, who has also showed great interest and helped in the work.

Oct.—Why study our family—no two children are alike. What makes the difference? How to meet our situations successfully. Get others' view points. Profit by others' experiences.

Nov.—Heredity and environment. The part these play in forming child character.

Dec.—Attitude of parents to children and their responses.

Jan.—Attitudes and emotions of children and the part they play in their adult life.

Feb.—Discipline and obedience.

Mar.—Rewards and punishments.

Apr.—Sex problems.

May—The adolescent child.

Some of our wards are so interested that they make two sessions each month. They do the study work at the meeting and meet at the different homes for the work and play sections. It makes the social contact stronger. In another ward so many want both the sewing and mother group they have the sewing lesson in the forenoon. Another ward is holding the art work at the home of the art supervisor so more can attend the mother group. Many of the older mothers ask the privilege of attending the mothers group so they can take the information to their daughters who live out of our stake, who have little children they cannot leave or for other reasons they cannot attend. We have been asked if we will hold this course through the summer for those who could not come during the winter.

We ask that each group on our workday keep a roll and that members register for the separate classes, that they may feel more responsible for being present at all the classes.

We have a suggestive outline for a four years course for the mothers group. Miss Page has sanctioned it and recommends it.

Mother's Group Study for Four Years (Subject to Changes)

First Year—pre-school age—(physical)
1. Why
2. Appetite and habits
3. Eating and foods
4. Sleeping
5. Elimination.
6. Play
7. Sex
8. Temper

Second Year—emotional—
1. Mental growth and emotions
2. Love
3. Fear
4. Anger
5. Conscience
6. Entertainment
7. Imagination
8. Child's faults
9. Complexes

Third Year—parents
1. The Parents Part
2. Methods of training
3. Parents Faults

4. Corrective method
5. Child's viewpoint
6. Rewards and punishments
7. Honesty
8. Industry
9. Citizenship

Fourth Year—adolescent—
1. Mental and physical development
2. Emotions
3. Attitudes
4. Social
5. Financial
6. Sex
7. Cooperation and companionship
8. Morals
9. Spiritual and life's work.

Notes from the Field

New Zealand Mission:

EVEN from far away New Zealand, interesting tidings of the activity of Relief Society come to us. Sister Jennie Magleby, who has been president of the New Zealand Mission Relief Society for the past four years, writes as follows: "It has been my good fortune to help usher in the new programs of Relief Society work as outlined by the General Board; to see many new organizations established, with many more sisters enrolled and taking part in this wonderful work. We use the *Relief Society Magazine* in all our class work, and find it a wonderful aid, and a very effective exponent in putting over our work. The lessons from the *Magazine* are translated into the Maori language and published in our Mission paper for the benefit of all. The yearly reports for 1931 show an increase of three new branches, thirty-two new members, more meetings held, better attendances, and more time and money spent for charitable purposes."

Standing, Sister Takare Duncan, First President of the Relief Society in New Zealand. Seated, Mere Meha, 1st Counselor; Ani Renata, 2nd Counselor.

We quote the following from a history of the mission: "In the year 1901, under the able direction of President John E. Magleby, the first Relief Society of New Zealand was organized. Sister Takare Duncan was chosen and set apart as president, and Sisters Mere Meha and Ani Renata as her two counselors. After receiving instructions as how to carry on the work, Sister Duncan traveled throughout the Mission, organizing Relief Societies. Very few trains were running throughout the Island, and the roads were very rough, which necessitated most of the traveling being done on horse-back. Wherever the roads were good, buggies were used. The branches were few and far between,

and oftentimes a night or two was spent by the wayside.

"The early work was that of teaching the Maori women how to care for their homes and families, how to cook, how to make their own clothes, and also teaching them the Gospel principles. Sister Duncan was a faithful worker in pioneering the cause of the Relief Society in New Zealand. She is respected and loved by all those who have labored with her in this capacity. She is 66 years of age and still active and happy. Her two counselors are both alive, and whenever the three meet they enjoy talking over old experiences and incidents concomitant with the early rise and spread of the Relief Society work. In company with her husband, Sister Duncan made two trips to Salt Lake City to go through the Temple. The first trip was to receive their endowments, and the second time they were called by President Joseph F. Smith on special Temple work. Not until eleven years ago was Sister Duncan released from the Mission Relief Society. Today she is still an active worker in her branch.

"The first counselor, Sister Mere Meha, has been a very capable worker in the capacity of her calling. She, too, was very active in pioneering the work of the Relief Society. The Elders always have a real Maori welcome, *Haere Mai,* at her door. Last May, at the age of 76, Sister Meha was the "life" of the Temple party—a group of thirteen, who made the trip of eight thousand miles to obtain their endowments in the Hawaiian Temple at Laie. By saving every penny of her money for a considerable time, she was able to provide her own $225.00—the necessary amount for the trip—the substantial aid offered by the Mission Relief Society was not needed. She is one of the very few of her age to learn to speak the English language fluently. She is a devoted Church worker, and a hardy pioneer.

"The second counselor, Sister Ani Renata, is a staunch and devoted worker also. Besides being a Mission worker, she was president of the Tamaki Branch for twelve years, and was much loved by those working under her. She and her husband were also members of the last Temple group.

"In later years it has become the policy of the Mission to place the Mission President's wife as President of the organization, with Maori sisters as counselors. Many changes have taken place, not only in the country, but in the Maori people. Trains now run to almost every part of New Zealand, and the automobile has taken the place of the horse and buggy. Schools are erected everywhere, and most of the Maoris are educated, and are on the same level as the Europeans.

"The work of the Relief Society in the Mission is growing. Today there are fifty-two oganizations, with a membership of 607. The lessons and outlines of work are taken from the *Relief Society Magazine,* and the work is patterned as near that of the home Relief Societies as possible.

"For the past four years, with Sister Jennie Magleby at the helm, the work has grown by leaps and bounds; new programs have been introduced, and much interest added to the work. The sisters have found life more abundantly through being anchored to the truth, and enjoy their work of 'aroha' in the Gospel of the 'hearty hand shake'."

Tahitian Mission:

ANOTHER interesting report is from Sister Marguerite S. Bur-

bridge, president of the Tahitian Mission, which reads as follows: "I desire to report our Relief Society Conference which was held April 9, 1931. We had a very nice meeting, and some very interesting testimonies were borne. We did not have as many in attendance as we had hoped for, but on account of the bad financial condition of the natives, there were very few came from the Upper Islands. However, all the sisters in Papeete were in attendance. At the close of the meeting a dinner was served to all Relief Society members, as well as to all the members of the Church, and a very lovely time was enjoyed. We did not have a pageant this year, as I was very busy putting on an operetta with the children. We are enjoying our work down here very much, and feel that we are being blessed beyond measure."

Northwestern States Mission:

FROM the Northwestern States Mission comes the beautiful picture, and account of the Relief Society pageant, which was presented in Seattle, also in Tacoma. "'The Guardianship of Life,' was presented by the Relief Society of the Seattle Branch of the Northwestern States Mission, on November 13, 1931. The divine and spiritual message contained in this pageant, it was staged in such a delightful manner, the characters were so well chosen, and the magnificent flowers of the Northwest enhanced our stage setting to such a degree, that a repetition was thought necessary in order that more of the people of the branch would have the opportunity of seeing a production carrying so much of worth to all. This second production was given November 22, 1931, in conjunction

PAGEANT "THE GUARDIANSHIP OF LIFE," SEATTLE BRANCH, NORTHWESTERN STATES MISSION

with a Sunday Evening service, and our chapel was well filled. Visitors from the Tacoma Branch were in attendance that evening, and at a request from their Presidency, Seattle presented the pageant again in Tacoma, Friday evening, December 11, the closing night of a bazaar given by the Tacoma Branch. It was such a beautiful thought to present and leave with our sister branch at the Yuletide season, that it gave the Seattle Relief Society officers and members much happiness in doing it. The production was under the direction of Mrs. Alma Benson, President of the Seattle Branch, a most capable Relief Society member, Sister Pauline Lanyon, assisted by Jeanette T. Batt. Sister Laura Shomaker, first counselor in the Seattle Y. L. M. I. A., played the musical accompaniments. In the Tacoma offering Sister Onlyn Weiser sang the solo, "O My Father."

Southern States Mission:

FROM the Southern States Mission, Sister Grace E. Callis, Relief Society President, writes of their year's activities. "We offer the report of the work done by the Relief Societies of the Southern States Mission with a feeling of gratitude to the Lord for the increase in the number of Societies, growth of membership, the growing sympathy for the sick as expressed in increased and frequent visits to the sick, and the large amount of food, clothing and money distributed to the worthy poor, not all of whom are members of the Church.

"Nobly and generously have the sisters responded, to the call requesting each of them to make or donate one or more articles of clothing to give the poor. With commendable public and civic spirit the women of several Societies have met with public charitable organizations and assisted in making clothing for the destitute, thus showing that they have pity for the unfortunate outside as well as inside the Church.

"Most of the Relief Societies have prepared a written account of their organizations, which is really a history of the founding and the progress made up to date by the Relief Societies. All the officers are being urged to furnish this data for the historical records of the mission.

The sisters sense the necessity of learning their duties more fully as members of their organization. During the year conferences were held. The questions asked by these unselfish workers disclose their willing minds and spirits to engage in this good cause.

"With genuine missionary spirit some of the sisters have engaged in missionary work, joining themselves with the lady missionaries in tracting and holding cottage meetings. They have assisted in providing Christmas trees loaded with toys for the children. The strangers, the missionaries and members attending district conferences, have partaken without charge of substantial food provided and prepared by the sisters.

"The spirit of patriotism had marked the planting of trees in honor of the Father of our Country. This act of recognition of George Washington has elicited much favorable comment from non-members.

"In doing Relief Society work, not forgetting the nature of it as taught by the Prophet Joseph Smith, we are blessed of the Lord. Our visits to the sick, the knowledge that it is more blessed to give than to receive, give us a foretaste of heaven, and the blessed testimony that we are pleasing God. Faith in the Gospel is strengthened by the lessons in the *Relief Society Magazine*, and the counsel and instruction given by our Relief Society leaders make us happy and more efficient in our work."

THE RELIEF SOCIETY OF THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS

Motto—Charity Never Faileth

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RELIEF SOCIETY MAGAZINE

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EDITORIAL

The Relief Society as a Means of Self Realization

SELF preservation is said to be the first law of life. Life is sacred and it is well that people hold it so valuable and preserve it so tenaciously; but higher than the preservation of it is the realization of self, developing the innate possibilities, calling forth the hidden talents. We know of no organization that so completely helps women to realize self as does the Relief Society. The Master laid down the law of self realization when he said, "Whoever will be great among you, let him be your minister, and whoever will be chief among you, let him be your servant." They who follow this admonition realize the paradox of finding life through losing it.

The women of the Relief Society realize their better selves by transcending their personal desires and ministering to the general good, by forgetting self for others. They are enriched by their service. No wonder they are deeply spiritual, for in the realm in which they minister one is enriched, not by what is kept but by what is spent. They find the most satisfying happiness in making others happy. They are freed from selfishness, for in their work "sacrifice is growth and service is freedom."

Besides the opportunity for service to others, the Relief Society recognizes the rhythm of life—taking in, giving out. It senses the fact that "it is not selfish to cultivate one's faculties, to develop one's talents, to make the most of one's opportunities." The study courses offer educational advantages that are deeply appreciated by the membership. Many women are being educated in the broadest sense of the word through the classwork. Brigham Young said, "Education is the power to think, the power to act, and the power to appreciate." The Re-

lief Society develops all three of these powers. One possesses only the talents that are used, for without cultivation they shrivel and die. The Relief Society woman multiplies her powers through using them. Through this organization opportunity is given for the members to express themselves, and it is a well known fact that expression clarifies thought. Much responsibility is placed upon the shoulders of the officers, and responsibility develops undreamed of powers. The Relief Society woman's emotions are developed through sympathetic understanding and tender ministrations.

For ninety years the Relief Society has fulfilled its mission—"searching after objects of charity and administering to their wants," developing the members, "provoking the brethren to good works, putting down iniquity and strengthening the virtues of the community," "holding all characters sacred," providing for its members an outlet for the "feelings of charity" that are God-implanted in the woman-heart. From the day it was organized, when the Prophet turned the key, the Society has rejoiced, knowledge and intelligence have flowed freely, and better and better days have been enjoyed by the women who are honored in being connected with this great organization that was founded by the Prophet, and that is instructed and sustained by the Priesthood. Kindness, charity and love have continually crowned its work.

The National Council's Participation in the Century of Progress Exposition

AT the Chicago World's Fair held forty years ago, the women of the world held a great international conference. Now Chicago is planning another great exposition for 1933. This one is to be developed "upon scientific and educational lines and will point not only the way our civilization has come but perhaps the way it is to go."

Early in 1931, Dr. Anna Garlin Spencer presented to the National Council of Women the desirability of the women again showing to the world the power and influence of their organized life. She hoped that in the 1933 exposition there would be a picture of women's organizations and their work in the social science building of the Century of Progress. She hoped that "this work would be crystallized through the publication of a book based upon scientific research and made a permanent record of the achievements of organized womanhood." Before her death, she had secured the generous cooperation of the Century of Progress Exposition.

Approximately five million club women throughout the United States have pledged their cooperation to what is claimed to be "one of the most dramatic and spectacular projects which has ever engaged the attention of organized womanhood in America. They will unite in an exhibit at the Century of Progress Exposition in Chicago in 1933, which will demonstrate the monumental accomplishments of women along cultural, philanthropic and welfare lines during the past one hundred years."

Already the National Council has leased 2,400 square feet of floor space in the Social Science Building for the use of its twenty-one member organizations. "Here it will unfold the dramatic story of how

women's organizations have developed from the first small cultural societies to the large influential groups which play an important part in the civic life of America today." The National Council of Women will also sponsor an International Congress in connection with the Exposition, which women from many countries will attend.

A research worker will prepare scientific material upon which the exhibits and the dramatic record will be based. A well-known woman writer will weave this material into a fascinating story of the work of women's organizations.

The three projects were formally launched at a dinner given by the National Council of Women in honor of Mr. Rufus C. Dawes, President of the Century of Progress Exposition, at the Vanderbilt Hotel in New York City late in November. Approximately 150 women leaders from various parts of the country attended. Mrs. James Moyle represented the National Woman's Relief Society.

It was estimated that it would take at least $100,000 and two years' time to carry out these plans. After investigation it was found that the Postal Telegraph Cable Company was desirous of having women become better acquainted with its many services, and it offered to furnish $100,000 for the exposition projects if the organization would secure a million signatures to petitions to be sent to foreign governments asking them to send their most representative women to this exposition, these petitions to be signed, as far as possible, in the Postal Telegraph offices. Where this is not feasible, the petitions may be signed in meetings. As a member of the National Council, the Relief Society is cooperating in getting signatures to these petitions.

Hyrum Gibbs Smith

IN the death of Hyrum Gibbs Smith, Presiding Patriarch of the Church, we lose one of our most beloved leaders. His public life was characterized by integrity, devotion to duty and an eagerness to serve and bless his people. He was gentle, retiring, earnest, loving and full of the spirit of blessing. It has been truly said that "no man who has held this position has more faithfully or honorably magnified the calling of patriarch than has he."

His home life was beautiful. He and his wife were truly mated and were devoted to each other and to their children. The sorrow of parting will be assuaged by memories of the happy years spent together. He will be held in loving remembrance by the thousands to whom he has given blessings and by all who associated with him. May his family be comforted. May his children continue to walk in the paths marked out by their faithful father.

Woman's Christian Temperance Union

THE Regional Conference of the National Woman's Christian Temperance Union that convened in the Hotel Bigelow in Ogden, January 25 and 26, 1932, had for its object, "to promote law observance; to study the problems of law enforcement; and to make vocal the

sentiment in favor of national prohibition."

One visiting the convention could tell that the old militant spirit that drove the saloons from the land is still here to maintain the ground already gained and to continue the fight for prohibition.

The Reverend Harry T. Morris said, "There is no argument against the values and righteousness of prohibition. The business of the W. C. T. U. is not to meet in circles and give platitudes about prohibition. Its business is to universalize the sentiment of the organization. The problem is to evolve methods to do the job." He urged that mothers of today rear their children with the same teachings on which he was brought up, that they may know the evils of liquor and resolve never to taste it! He emphasized the fact that "no law is effective unless man loves the law and obeys it because he wants to."

One of the leaders, Mrs. Nellie B. Burger, quoted the words of Lincoln—"With public sentiment nothing can fail; without it, nothing can succeed."

President Louise Y. Robison said that "to many people the 18th and 19th Amendments are but written in ink. It is the mission of every loyal American to make these words of ink a vital force written in the tables of the heart."

The Reverend Dr. Rollin Ayres said, "Prohibition came because every other expedient had failed." One speaker after another gave instruction, encouragement, information, and roused the determination of the delegates to carry on in the worthy cause.

Happening

By Claire Stewart Boyer

This poem received second honorable mention in the Eliza Roxey Snow Poetry Contest

Three times in my daily wanderings
A soul flashed its golden hue
Out of the dark to my lonely soul,
And none else knew.

The first was a kiss as fresh as the dawn
Coming over a hilltop of grief,
And my heart looked up in wonderment
With a child's belief.

Yet I faltered as a child must do,
Not knowing which way life leads,
Till a smile shone warm as the summer sun
And filled my needs.

Then came a word, a crystal sound
From lips that were closed before,
And the day brought me unexpectedly
To heaven's door.

Lesson Department

Theology and Testimony

(First Week in May)

THE BOOK OF MORMON: NEPHITE IDEAS OF THE RICH AND THE POOR.

Select Readings: Alma, chapters 29-35, inclusive. Are there any new ideas here? If so, what are they?

One of the things that make the prophets outstanding in the history of revealed religion is their attitude toward the rich and the poor.

Isaiah is a signal example of this. "What mean ye," demands the prophet, "that ye beat my people to pieces, and grind the faces of the poor?" And elsewhere he exclaims, "Woe unto them that decree unrighteous decrees, and that write grievousness which they have prescribed; to turn aside the needy from judgment, and to take away the right from the poor of my people, that widows may be their prey, and that they may rob the fatherless!" Also he predicts the time when "the meek shall increase their joy in the Lord, and the poor among men shall rejoice in the Holy One of Israel."

Jesus, however, is the most notable example of sympathy with the poor and the oppressed. One of the signs that he was the Christ, as he told the disciples of John was that "the poor have the gospel preached unto them." Every reader of the *Gospels* remembers how Jesus isolated the widow who, out of her poverty, had given her "mite" in the temple. Every one knows also what he said about the difficulty which the rich would encounter in their attempt to get into heaven. And then there is Lazarus and the rich man—a classic example.

Now the spirit of the *Book of Mormon,* so far as this phase of life is concerned, is of a piece with that of the prophets and of Jesus.

That astonishing man Jacob, whom we have had several occasions already to quote, has something also to say on this subject. "Wo unto the rich, who are rich as to the things of the world. For because they are rich they despise the poor, and they persecute the meek, and their hearts are upon their treasures; wherefore, their treasure is their god. And behold, their treasure shall perish with them also." (II Nephi 9:30)

King Benjamin, who lived in the second century before Christ, elaborated on this theme in a discourse which he made to his people. Here are the ideas he advanced:

(1) The "substance" which the rich claim as their own is not theirs at all, but God's. In this he agrees with another, the psalmist, who says, "The earth is the Lord's and the fulness thereof." This is the ground that all the prophets take, who have spoken on the subject. Men are only "stewards," as our own prophet stated in his time.

(2) Those who have sufficient to live on from day to day should impart of their substance to those who are poor. And this for the reason that all are really "beggars," the rich as well as the poor; the rich "beg" the Lord for a remission of their sins, even if they do not beg

for their bread. The King adds: "If ye judge the man who putteth up his petition to you for your substance that he perish not, and condemn him, how much more just will be your condemnation for withholding your substance, which doth not belong to you, but to God, to whom also your life belongeth."

The *Book of Mormon*, however, nowhere condemns riches as such, nor the rich because of their wealth. It condemns only the attitude of mind so often induced by money values. And in this there is agreement with all that is elsewhere said on the subject. To come again to Jacob's teachings (2 : 17 - 19): "Think of your brethren like unto yourselves, and be familiar with all and free with your substance, that they may be rich like unto you. But before ye seek for riches, seek ye for the kingdom of God. And after ye have obtained a hope in Christ ye shall obtain riches, if ye seek them; and ye will seek them for the intent to do good—to clothe the naked, and to feed the hungry, and to liberate the captive, and administer relief to the sick and the afflicted."

King Benjamin touches a point that still, after more than two thousand years, is much mooted. He says (Mosiah, 4:16-18): "And also ye yourselves will succor those that stand in need of your succor; ye will administer of your substance unto him that standeth in need; and ye will not suffer that the beggar putteth up his petition to you in vain, and turn him out to perish.

"Perhaps thou shalt say: The man has brought upon himself his misery; therefore I will stay my hand, and will not give unto him of my food, nor impart unto him of my substance that he may not suffer, for his punishments are just. But I say unto you, O man, whosoever doeth this the same hath great cause to repent; and except he repenteth of that which he hath done, he perisheth forever, and hath no interest in the kingdom of God."

And then (in verse 22) follows that passage about judging, already quoted.

This problem of the poor and the rich, therefore, appears to have given the Nephites the same concern as it is giving the world today. And they sought to solve the problem chiefly, it seems, by requiring charity on the part of the rich toward the less "fortunate." Our solution is mainly through another channel.

After the visitation of Christ to the Nephites this problem was solved by the adoption of what is known among us as the "united order," or the "order of Enoch."

The united order, so far as we know, was first employed as a means of handling the matter of the poor and the rich in the City of Enoch. Hence one of its names. Enoch lived the sixth generation from Adam.

Says the *Bible*: "Enoch walked with God: and he was not; for God took him." In the *Pearl of Great Price*, however, we learn much more about him. His people were living under the united order; they had all things common; and there were no rich and no poor among them.

This order prevailed also among the first disciples of Christ. The account says, "And the multitude of them that believed were of one heart and of one soul: neither said any of them that aught of the things which he possessed was his own; but they had all things common. Neither was there any among them that lacked: for as many as were possessors of lands or houses sold them and brought the prices of the things that were sold, and laid

them down at the apostles' feet: and distribution was made unto every man according as he had need." (Acts 4:32-37)

But the most successful attempt to live the united order so far as our information goes, was among the ancient Nephites after the time of Christ. Here is what is said of the matter:

"And they did minister one to another; and they had all things common among them, every man dealing justly, one with another. And it came to pass in the thirty and sixth year, the people were all converted unto the Lord, upon all the face of the land, both Nephites and Lamanites, and there were no contentions and disputations among them, and every man did deal justly one with another. And they had all things common among them; therefore there were not rich and poor, bond and free, but they were all made free, and partakers of the heavenly gift." (III Nephi, 26:19; IV Nephi, 1:2, 3)

This condition went on from the year thirty-six, A. D., to the year two hundred and one, A. D. In this last year the historian writes, "From that time forth they did have their goods and their substance no more common among them." Whereupon, he continues, "they began to be divided into classes; and they began to build up churches unto themselves to get gain, and began to deny the true church of Christ." (IV Nephi, 1:26, 27)

To sum up the question of the rich and the poor as it appeared among the Nephites:

(1) There was the customary social division among them of the rich and the poor. Many allusions to this classification are made throughout the narrative of the thousand years of Nephite history. The first Nephi tells of it by way of prophecy and warning (I Nephi, 13:7, 8). Alma the Younger refers to it disapprovingly (Alma, 1:29, 30). All through the history, in fact, this division on the basis of property ownership runs like a scarlet thread.

(2) An earnest attempt was made during all this time to handle the problem. This was done mainly by the prophets, and their appeal seems to have been through religion. They sought to induce the rich to look after the interests of the poor and unfortunate, by telling them that their salvation in the next world would be in question if they did not. We read of no effort on the part of the state to relieve the situation. The efforts made, however, appear to have been only temporary in their nature, and did not go to the root of the economic question.

(3) This root-remedy was attempted only after Christ furnished the idea and the impetus. It was the united order, and involved the principle of equality in temporal concerns—which is the primary inequality in the world as at present constituted. And the basis of this order was found in the spirit of religion.

A consideration of the principles of the united order in our own times will doubtless furnish a clue to what was done under Enoch, under the ancient apostles in Palestine, and at the time it was practiced among the Nephites. Here are these principles in brief:

(1) Inequality in temporal things is an artificial, not a normal, condition. "It is not given," says a revelation to the Prophet Joseph Smith, (49:20) "that one man should have that which is above another, wherefore the world lieth in sin." Furthermore, the Lord says in reference to this very matter of material inequality, "I say unto

you, be one; and if ye are not one, ye are not mine."

"Let every man esteem his brother as himself, and practice virtue and holiness before me," the Prophet is told. "And again I say unto you, let every man esteem his brother as himself. For what man among you having twelve sons, and is no respecter of them, and they serve him obediently, and he saith unto the one: Be thou clothed in robes and sit thou here; and to the other: Be thou clothed in rags and sit thou there—and looketh upon his sons and saith I am just?" (Sec. 38:24-26.)

(2) Temporal equality does not mean that every man should have the same amount as every other man of temporal goods. Edward Partridge, the first bishop of the church, was requested in the Kirtland branch of this order to "appoint unto this people their portions, every man equal *according to his circumstances and his wants and needs.*" The man with a wife would "need" more than the man without; and the man with seven children would "need" more than the one with only three; and so on.

(3) This equality in temporal things is a pre-requisite to equality in spiritual things. In a revelation given in 1832 (78) the Prophet is told (verses 3, 5, 6): "For verily I say unto you, the time has come, and is now at hand; and behold, and lo, it must needs be that there be an organization of my people, in regulating and establishing the affairs of the storehouse for the poor of my people, * * * that you may be equal in the bonds of heavenly things, yea, and earthly things also, for the obtaining of heavenly things. For *if ye are not equal in earthly things, ye cannot be equal in obtaining heavenly things.*"

(4) Not only a few members of the church, but all of them, were to be under this order. "You are to be equal, or in other words, you are to have equal claims on the properties, for the benefit of managing the concerns of your stewardships, every man according to his wants and his needs, inasmuch as his wants are just—and all this for the benefit of the church of the living God, that every man may improve upon his talent, that every man may gain other talents, yea even an hundred fold, to be cast into the Lord's storehouse, to become the common property of the whole church—every man seeking the interest of his neighbor, and doing all things with an eye single to the glory of God."

In the united order, therefore, we come face to face with the conflict between selfishness and service, between Christ and the "natural man." Its adoption by the Saints in Missouri and Ohio days was unsuccessful partly because of human weakness and partly because of circumstances over which they had no control—outside opposition. Since then the law of the united order has been held in abeyance, excepting for some trials of it in a few places in Utah—Orderville, Glenwood, and Brigham City. After the Redemption of Zion, whenever that event takes place, the practice of this economic principle will be renewed.

With us, as soon as the united order was abandoned, a lesser law, the law of tithing, took its place. But there is no mention of tithing in the *Book of Mormon* in connection with their own religious practices.

Questions

1. How important is the matter of earning a living in the modern system? Explain how it is that the "love of money" is the "root" of

all evil. What is the cost of living per individual in the United States? What danger is there in the accumulation of large surpluses of wealth?

2. To what extent is "charity" a solution of the unemployment problem? Tell about the "dole" in England. Is it true that a poor man is to blame for his condition? Has society any part in that blame? If so, what part? Why does the Lord so often express sympathy for the poor and censure for the rich? Are riches in themselves bad? Why do you think so?

3. What is the united order? Tell about its practice among the people of Enoch, among the early disciples of Christ in Palestine, among the Nephites, among the Latter-day Saints. Why is wealth so often a hindrance to the enjoyment of spiritual blessings? Explain the sentence, "It is not given that one man should have that which is above another." Explain: "If ye are not equal in earthly things, ye cannot be equal in obtaining heavenly things." Under our present economic system, talent is often undeveloped in the youth for lack of means. Show that this would not be the case under the united order. Compare tithing with the united order. To what extent would there be individual ownership, and to what extent public ownership, under the united order?

Teachers' Topic

Watchword: "And into whatsoever house ye enter, first say, Peace be to this house."—Luke 10:5.

Text: "If any man will come after me, let him deny himself, and take up his cross, and follow me."—Matthew 16:24.

This injunction together with the record of the life of our Savior, gives us to understand that life to the faithful is not to be one of ease and pleasure. Had He intended us to pass through this existence casually, He would have set the example by doing so Himself; but that was not the pattern that He gave us to follow. When He said that he who would come after Him must deny himself, and take up his cross and follow Him, it was no idle phrase. He meant that there would be a cross for each to bear, and that earthly pleasures must be renounced. Had Jesus chosen the gratification of temporal power He would have been greater than Pilate or Herod in their time. What is the glory which they achieved compared to the memory of Him who has lived in the hearts of mankind for nineteen centuries? They are remembered only because of Him. Time has dimmed their glory, but year by year and century by century His light has grown brighter, His influence more strong. From poverty, suffering, crucifixion, He became the greatest power for good that the world has ever known.

It seems natural and easy to us at this distant time for Him to have chosen as He did. We know little of the temptation He had to resist in choosing to be faithful to His trust. What we do know, and what we must build upon is that He did choose righteously, and that that is the pattern He meant us to follow. That does not mean necessarily that we must be denied all earthly joys. It means that for everyone

there is a cross. Those who refuse to bear the cross cannot follow Him.

When two of His disciples sought, through their mother, positions of honor, He turned to them and said, "Ye know not what ye ask. Are ye able to drink of the cup that I shall drink of, and to be baptized with the baptism that I am baptized with? * * * Whosoever will be great among you, let him be your minister; and whosoever will be chief among you, let him be your servant: Even as the Son of Man came not to be ministered unto, but to minister, and to give his life a ransom for many."—Matthew 20:22-28.

The message of Jesus' life, interpreted by unbelievers, becomes meaningless. To those who love Him it is the exemplar by which they can learn how to rise to the full stature of their spiritual possibilities. To follow Jesus, every Latter-day Saint must not only believe in Him, but with a steadfast purpose, must do as He did, speak as He spoke, think as He thought. To be like Him we must indeed follow Him. He loved His enemies; do we love ours? He forgave those who crucified Him; could we do that? He was kind to the sinner; are we always kind? He accepted earthly tribulation as a spiritual discipline by which He gained strength; have we the vision and the courage to do the same? We believe that never for an instant did He forget His mission, or that He was the Son of God; do we always remember that we also are the children of God, and that true greatness is only attained through goodness, humility, and strength of character?

To follow Jesus, He must become to us a reality, living, loving, helpful. We must not think of Him as passive and remote. We must be aware of His nearness and His love. We must cling to the promise that He made to those who follow Him: "And, lo, I am with you alway, even unto the end of the world."—Matthew 28:20.

Her Calling

By Edith E. Anderson

"I am only a visiting teacher," she said,
As I asked of the calling she had:
"Only a teacher," I answered and thought
What cause she had to be glad.

Only a teacher, through sunshine and storm,
Making her rounds of cheer,
To the sick and the lonely, the burdened and sad,
Bringing the Comforter near.

The true and the faithful, encouraging on;
Allaying fair childhood's alarms,
The weak and the wayward, the careless and proud,
Enfolding in charity's arms.

What calling more potent, could anyone have?
The Master has said in His call,
That those in His kingdom who would be great,
Must freely give service to all.

Literature

(Third Week in May)

The Short Story of Today

There are at least three questions every thoughtful student of the short story classes will want to ask herself before the work on the American short story is completed. She will want to know if the short story is showing any new developments; she will wonder who are the best writers; and she will desire to know where she can turn to find the best types of stories.

The answer to the first question can be only an attempt. We have learned from our study of ancient Egypt, Greece, Rome, England, France, Germany, Russia, and Scandinavian countries, and America, a thing that we all knew more or less in the beginning. It is this—that only in matter of form does the short story change. In the chief essentials it has always been the same. We have traced it from the time that its chief purpose was to point a moral (and in every century it is used for this) down to a time when it is a widely used form of writing and its great purpose is to entertain—allow its readers to escape for a few minutes into a different world.

In the nineteenth century, first Edgar Allen Poe and later lesser artists, observed certain qualifications that they felt a short story should have in order to belong to the type. The twentieth century masters and critics have in the main retained these qualifications. However, they have added a few more, all very characteristic of our times. A story must be a picture out of real life, and it must disclose the situation in the briefest manner possible, at the same time permitting the reader to see beyond the situation. The climax must be brief; in a few words it must bring together the essence of all that has gone before in such a way as to give a revelation to the reader. There must be no wasted words, and none that suggest triteness or a borrowed vocabulary.

People who read stories nowadays are used to the flash of headlines, to the often cheap and hurried entertainment of the movies. They demand that stories "start at the crack of the pistol." They demand new situations and new sensations. In the main, stories have tended to become shorter. Readers want to finish one so that they can start something new. Their appetites have often become jaded; they look for more startling sensations. For these reasons there are many stories about success being achieved under unusual circumstances and great difficulties, more stories about crime and mystery, and many highly colored stories of city life and life in strange countries. And all of them must have swift action. Apparently the readers are in the minority who demand that stories have beauty in style and a profound insight into life. For this minority, there are, however, writers. There are always men and women who are willing to sacrifice commercial gain to write to please themselves. There are many writers, too, who are experimenting in form.

The Russian writers for several decades have influenced certain Americans and the result is felt in a form called naturalism. Naturalism is merely the name attached to a technique which strives to achieve

the effect of making people and action seem natural. A situation, to the naturalists, should not be contrived, but picked up from the everyday circumstances of common life. The characters must not be idealized or used to expound ideas. The action must show life as it is The conversation must be that of people as it is in real life, and it is not necessary to build a climax, because climaxes do not happen so often in life. One thing ends, another begins, and we may not be conscious of an event that has changed us. The naturalists, however, are turning more to form, just as the poets have been doing.

On the whole, there are a great many writers who have achieved a very reputable technique. There is always a tendency towards journalizing stories; there is a steady growth of the "true confession" type, stories whose salaciousness is cloaked under the form of a moral lesson; and always a few worthy stories that help us to see life more clearly.

Now to the second query. It is hard to judge which of our present day writers will live the longest, there is so much of all writing that is ephemeral. Blanche Colton Williams, one of the foremost critics of the short story, a decade ago, listed a number which she considered worthy. Among them are: Alice Brown, James Branch Cabell, Dorothy Canfield, Robert W. Chambers, Irvin S. Cobb, James B. Connolly, Richard Harding Davis, Margaret Deland, Edna Ferber, Mary W. Freeman, Hamlin Garland, William S. Porter, Joseph Hergesheimer, Fannie Hurst, Jack London, James B. Matthews, Melville D. Post, Mary Roberts Rinehart, Booth Tarkington, Edith Wharton, Susan Glaspell, Lincoln Colcord, Wilbur Daniel Steele, Octavus Ray Cohen, Henry Van Dyke, Benjamin Rosenblatt, Richard M. Hallett, Arthur Johnson, Rupert Hughes. To this list must be added Willa Cather, Theodore Dreiser, Sherwood Anderson, F. Scott Fitzgerald, Ruth Suckow, Katherine Bush, Ernest Hemingway, and perhaps Ring Lardner and Don Marquis. Oliver La Farge, author of "Laughing Boy" and another best seller, also writes short stories of a superior quality, and Mary Hastings Bradley and Mr. and Mrs. Colin Clements are writers who are gaining prominence.

Almost all of Miss Williams' list are still writing for magazines. Booth Tarkington, who has been dean of American letters for so many years, has a story in nearly all of the collections of "best stories." He is, perhaps, the most gifted of all the American writers. To him has been given insight, humor, fantasy, and the power of making a large number of characters seem convincing, but he has seldom contrived to use these gifts to their fullest extent. Joseph Hergesheimer will always have a following, and his readers are particularly delighted when he follows romance to the past ages in American history. Sherwood Anderson, one of the naturalists, has the power to reveal a person's soul, and while many people object to his subjects, he is worth cultivating.

And there is Ruth Suckow, a naturalist of a different sort. She writes simply and honestly of the people of her Middle West. Her work is too fine and truthful to have a wide audience, but she is a true artist. Her "Iowa Interiors" is one of her best collections.

The third query is easier. There are a number of well-known magazines from which one can expect a

reasonable number of worth while stories, but each year a surprisingly large number of the stories that fill the two collections, the O'Brien and the O'Henry, come from the humbler magazines.

The Saturday Evening Post, for all its department store array, always carries a few of the finest stories of the year. Harper's and the Atlantic can be counted on for a steady supply of good stories. Pictorial Review has a better average than the other woman's magazines, but The Woman's Home Companion, Ladies' Home Journal, McCall's, and The Delineator all manage to publish a few good tales. Scribner's Magazine, which belongs to the quality magazines, allows more experimentation, and is a favorite among college people. It is now trying to revive the longer short stories. Liberty and Collier's carry the quick action stories, and Cosmopolitan, a magazine specializing in great names, occasionally has a good story. The American Mercury is friendly to the experimenters, and there is a new magazine called Story. This is published by a group of writers who have had a hard time publishing in the older magazines.

For class study two suggestions are offered: the study of Wilbur Daniel Steele's prize story in the O'Henry Memorial Award collection for 1931, "Can't Cross Jordan by Myself," and the study of a story in either the Improvement Era or the Relief Society Magazine. This wide choice is offered because some of the teachers will enjoy using a story from our church magazines, and because it will not be possible for every ward to procure the Steele offering. The "O'Henry Memorial Award Prize Stories of 1931" will be available at a good many public, school, and rental libraries, and the story itself can be found in the Pictorial Review for August, 1930.

Wilbur Daniel Steele is one of America's foremost short story writers, and a man who believes that the art is worthy of a writer's best efforts. His "Can't Cross Jordan by Myself" was awarded the prize in the O'Henry 1931 collection by a large majority of the judges. While it would be misleading to think of it primarily as a religious story, it has for its theme the idea that immortality cannot be achieved unless one believes in immortality. It is full of delicately implied wisdom, and it is rich in humor and fantasy. On the surface the theme would seem to be rather ghostly, but the idea of ghosts does not trouble the reader while he is studying the story, nor does it leave uncomfortable feelings afterwards. The judge is too human and too likeable and so is the old negro servant.

The plot is a simple one. An old southern judge who is honest, intelligent, well-liked, tolerant, and a thoroughly good man, has no belief in a future life. As old age approaches, his great cross is that his northern daughter-in-law cheapens the old home with her seances. To avoid one of these he goes into the smoke house, a place made unsafe by age, and is killed by one of the loose beams or boards. It takes the judge sometime to learn that he is supposed to be a departed spirit—he is so much alive. One of his chief longings is for a peaceful place where he can ponder over his situation. But everywhere he goes he finds some one more troubled and earthbound than himself. He finally finds a quiet place in a western mine. His only neighbor is a man who is burdened with a sick conscience and a desire to complete

the thing he worked for in life. The miner passes on the idea that the judge must still be on earth either because something is troubling him or some one needs him. The judge scoffs at the idea, but he drifts back to his old home. Here he finds that Sam, his old servant, was unwittingly the cause of his death. Sam has been lynched and is waiting for the judge's forgiveness to cross Jordan. As soon as the judge learns the trouble, he forgives Sam in a very human way, and Sam urges that they start for Jordan. Now the judge comes to grief. Sam can see the river Jordan, but to his master it is only a neighborhood stream. He refuses to put his feet into it and Sam reluctantly returns with his master. The judge finds his position humiliating, but when the story ends he has not yet seen the light. Whether he will ever be able to see it we do not know, but we like the servant and the old judge so well that we hope that Sam will convince the scoffer.

The judge and Sam are not new characters. We have seen their like in many stories, but the situation, the humor, and the wisdom they impart are fresh and stimulating. It is a story to make one laugh and think.

The Improvement Era's prize story, "Troubles," by Mrs. Olive M. Nicholes in the October, 1931, number is suggested. The setting of this story is in the Dixie country in the springtime and Mrs. Nicholes, whose husband has been an educational leader in this country for a good number of years, knows and loves the land which she describes. Her story has for its theme the idea that man should not allow ephemeral troubles to shake his faith or to stop his labors and that the only real trouble is the seeing of one's loved ones turning from paths of honor. She intimates, too, that even this trouble must be borne without complaint. The main story, that of the old man who helped to pioneer the country, has what is known as a frame. The frame is the younger man who has invested his money and hopes in a Dixie orchard and one morning gets up to see it killed by frost.

The story is simply told, the local color—orchards, red hills, and black rocks—is convincing and sometimes beautiful. On the whole it has striven for the two qualities which Mr. O'Brien says each story must have—genuine substance and artistic form. It is in the first that the story is most lacking. The old man and his one great trouble are not as convincing as they should be. We do not feel his troubles as deeply as we should, nor do we identify ourselves completely with the younger man. The didactic note is a little too apparent and makes the climax forced. This critic wishes that the author had chosen all of her characters from the natives of Dixie instead of bringing one from New England. It is, however, well written and it carries a message that is much needed.

In the October, 1931 number of the Relief Society Magazine there is a story by a well known Utah writer, Mrs. Ivy Williams Stone. All of the class members may have read it, but it will bear reading again. Mrs. Stone is a fluent writer with imagination and in this story she has dipped into philosophy. "Turn About" is a pleasing little story dealing with an old truth: that mankind is forever meddling in other people's affairs and that the meddling causes more sorrow and confusion than it does changes. The story is of a mother and two daughters. The mother is growing old

and since she has a little leisure time she turns to the cultivation of her mind and Indian philosophy. But her studies are interrupted by the conflict in her own home. She is made to realize that her daughters are in a turmoil because they are both trying to make each other over. It is some time before the daughters see each other's point of view and are ready to make concessions. There is a didactic note in this story, but it is a light one, and Mrs. Stone, like a true artist, does not make us believe that the struggles are over. We know that the women will always be irritating each other. However, they have seen a little light and we feel that they will be more tolerant and more mindful of their own lives.

And next month we shall hear more about Mrs. Stone and other Utah writers.

* * *

Since this is the last lesson, proper, on the short story, many teachers will feel it more profitable to ask some general questions about the course instead of studying the lesson story in detail. Here are some suggestive questions;

Has this course changed my conception of the short story? Has it in any way changed my tastes in selecting short stories to read? What things will I demand in a short story? How will I judge its qualities? Will I read more short stories?

What have I learned about other countries—racial characteristics, development of literature, authors, et cetera? Has it made me more understanding and tolerant? Can I give the characteristics of the short story in the countries I have studied? How many foreign authors do I know?

Which of the authors I have studied do I like best? Which story is my favorite? Which country's stories do I like best and why? What is America's contribution to the short story? Is the short story as worthy a form of art as novel writing?

Social Service

(Fourth Week in May)

PERSONALITY STUDY: DOING THINGS DIFFERENTLY

(Based on Overstreet's *Influencing Human Behavior*, pp. 217-237)

Sometimes we pride ourselves upon having reached "the high-water mark of human achievement." We point with confidence to this or that as evidence that we possess certain important essentials of a truly great civilization. At one time, it may be material advances we seem to be making—our industrial and commercial undertakings, our far-flung territories and other material possessions, our five-year plans, our big navy, our per capita wealth; in short, our material well-being and efficiency. It would seem that these things should be had at all costs. At other times we quote with approval, as we have done in these lessons, that "the supreme and ultimate product of civilization * * * is two or three persons, talking together in a room;" or that "there is no greater job and no more profitable undertaking than the improvement of our own lives;" or that "persons, not things, represent the only true

values;" or that "the ultimate test or measure of the worth of an institution is the kind of personality it tends to produce"—in short, abiding personality values. These last standards often must go a begging for anything but a timid, non-aggressive presentation.

On every hand we meet with false, trivial, or short-sighted standards for judging the success of a life or of an institution. To make things more confusing these are often urged upon us by prominent leaders. Some would judge a tree by its roots, a person by his ancestors, or an institution by its supposed origin. (Matt. 7:15-21.) Others rely on evidences of wealth or power. Still others seem to worship the god of *efficiency*—glibly prating about "a religion worth having" describing meanwhile a social system so crassly materialistic as to ignore utterly that our Heavenly Father yearns for our welfare, that man is an eternal being capable of progress even beyond this life and that adequate opportunity for the exercise of his free agency is absolutely necessary for him to achieve the rich full life that Jesus came to reveal. (Jno 10:10; P. of G. P., Moses 4:1-4.) Throughout this series of lessons we have emphasized the importance of *human values* as contrasted with mere physical property or *things*. We are learning to fully appreciate the fact that physical things and even great social institutions are merely means toward ends, but that human beings are ends in themselves—capable of infinite and eternal development.

In our present lesson what does our author hold before us as most significant human achievements, as the "greatest asset of any civilization?" What does he disparage as being unworthy and unfruitful human enterprizes? Read the chapter critically and determine points of agreement and disagreement as well as your best reasons for the same.

If we have caught the spirit of Overstreet's book as shown from the beginning on, we can recognize that here again he is trying to make us accept the proposition that we really can change ourselves and others for the better, that if we care enough about it we can be much more intelligent than we have been in carrying on what he calls the "major art of life." He says that we should overcome certain habits of mind that hinder our development and actively cultivate other habits that make for worthwhile initiative and originality.

It does not require an unusual amount of social insight to recognize all about us examples of the *"tabu* habit of mind," the so-called "housewife-mind," "pious fixity," "cook-book science," and other "rigidities and intolerances." *The spirit of fearless and independent adventure coupled with a sufficiently disciplined sense of responsibility is indeed rare.* Especially is this so when it is proposed to extend the methods of scientific research beyond the field of the physical and mechanical into the realm of the emerging social sciences.

Why do so many people conceive of and worship a non-progressive Deity? Why do they regard their own salvation as a gift, at least as something not to be achieved mostly by themselves? Why do most people "remain far below their limit of efficiency even when it is decidedly to their interest to approach it, and when they think they are doing the best that they are capable of?" Why are most of us so "passively acceptive" when we should be stirred by a divine discontent?

We have centuries of lazy customs and socially inherited institutions back of us which tend to make

us satisfied with letting things simply take their natural course. The old *laissez faire* doctrine when explicitly stated is sometimes recognized as at least theoretically unsound, but how many of us, nevertheless, act as though social progress is bound to automatically take place and that in due time the Millennium will be forced upon us. What tremendous psychological inertia must be overcome to put on foot the most commendable programs for widespread social welfare!

In the present business depression there are plenty of people with really good plans for overcoming the ills which so long have been afflicting us, but it is another thing to get people generally to adopt any of them. For example, why are there not more sincere and widespread efforts made to cultivate less extravagant and less selfish personal habits? The detailed specifications implied in this simple proposal could be furnished and they would be acknowledged as good except that they wouldn't work—our inherited and acquired human nature being as it is—astonishingly fixed especially when we want the other fellow to make all of the disagreeable efforts involved. But if people could be motivated to actually achieve, each for himself, the new, less extravagant and less selfish habits, how long would the evils of the depression last?

There are a number of hopeful signs that people are no longer extremely afraid of changes in our social order. Modern inventions have made us more aware than ever of different existing social customs throughout the world. Tremendous social, political, and economic experiments are actually taking place and being watched with interest if not with approval. We are, perhaps, less inclined than ever before to have handed down to us mere authoritarian or dogmatic solutions of social problems. Mere "piety" terms or personal authority don't go with the rising generation in matters that can be determined on the basis of the impersonal presentation of facts. This new freedom is bound to lead many to throw out the child with the bath and to adopt plans that will surely prove to be impractical, but whether we like it or not people are going to try their hands at doing things differently.

Let us be found among those who will be counted as creative forces in the impending social reconstructions. To do this we must not be unmindful of the tested values from the past that deserve to be perpetuated. Neither should we be so timid or so lacking in true insight that we cannot properly appraise many promising elements that are proposed for at least a fair trial in the society of tomorrow.

A Few of the Possible Problems for Class Discussion

1. What important things would have been lacking in the benevolent despotism which Lucifer would probably have established if his plan had been accepted? What elements, if any, in existing social systems remind you of this free-agency destroying plan?

2. Explain what you regard as the ultimate test of the worth of an institution. Relate in your own words the story of "The Three Rings" from Lessing's *Nathan der Weise* (See *Improvement Era,* February, 1932, p. 209). What would it mean for Latter-day Saints to accept the challenge therein presented? What would it necessarily imply in the way of doing things differently?

3. Comment on 2 Nephi 9:16, 38 and Mormon 9:14 in relation to

whether or not we should neglect opportunities *here* and *now* in the hope that a moral transformation will be easily or miraculously accomplished during the resurrection. Mention some of the outstanding traits of a truly progressive person. Are there people who simulate a progressive attitude? How do they do it?

4. Read the sentences in the text in which the following phrases occur and comment briefly on each: "unconscious rationalization," "monogamic marriage," "no margin of uncertainty," "almost more essential," and "horror of non-conformity."

5. Read the Social Service lesson in the March, 1931 issue of the *Relief Society Magazine,* and on the basis of this discuss as fully as you can the nature and development of worth-while initiative and originality.

6. Discuss problems 3 and 4 of this same former outline of this lesson.

7. It has been said that the poor and the relatively wealthy among us can and do get very good hospital care when this becomes necessary. An important social problem that has not yet been tackled is the adequate provision of reasonably well trained and not too expensive nurses for the members of the middle class when they need such attention. In his address at the recent Brigham Young University Leadership week Dr. Middleton stated confidently that he believed that the Mormon Relief Society women could and would solve this problem as far as our particular society is concerned. What do you think of this problem and what specific suggestions do you have to offer?

8. In her Leadership Week lecture Countess Tolstoy stated that in the Russian Soviet so-called experiment, very important religious and personality values had been ignored. According to your understanding of the situation what evidences are there in favor or against her contention.

9. Read the sentences in the text which begin with the following phrases and comment briefly on each: "Cook-book art," "So likewise do," "The same thing is true," "Bacon grouped these," "That desirable attitude" and "The first step."

Be Fair

By Elsie E. Barrett

So many times in life 'tis true,
  While trying to do good—
Because one's heart with love is filled
Her keen desire is often killed—
  Because MISUNDERSTOOD.

So many times acts misconstrued,
  Instead of which they should
Be weighed more justly, motives found
Before a wall is placed around
  The one MISUNDERSTOOD.

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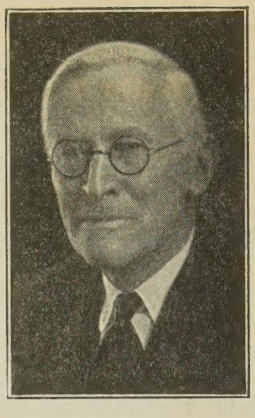

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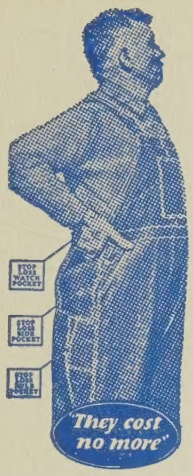

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